

# The Missionary Intelligencer.

---

VOLUME XXVI.

JULY, 1913.

NUMBER 7.

---

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

---

## THE CALL AND THE RESPONSE.

---

**M**ISSIONS is a world-cause. A Divine program is the authority. Infinite goodness is the inspiration. The gift of the gospel, the story of redeeming love, the illumination of the Holy Spirit, the inspired Word, and the presence of the King eternal are the equipment. The enterprise is the overmastering issue before the whole church of God. The disciple or church that falters or draws back fails indeed. This cause fertilizes the mind and warms the heart of every man that touches it. The intellectual and spiritual life of the preacher is quickened and strengthened by the advocacy of the cause that cost the Son of God his life on the cross.

Only as we *go* will we *grow*! If we disobey the Supreme Commander we forfeit the rewards of faithfulness. Our boast of New Testament loyalty are empty words if we, with open eyes, disobey its clear and positive teaching. The spirit that brought again from the dead our Lord must fill our hearts and send us forth to the last man that cries for light and life.

We beseech the friends and the churches to spring at once to the help of the men and women at the forefront of the contest on the frontier of the world. *They* call and *God* calls. Our response will measure our love and loyalty.

## Financial Exhibit.

The following is an exhibit of the receipts of the Foreign Society for the first eight months of the current missionary year:

	1912.	1913.	GAIN.
Contributions from Churches.....	2,795	2,848	53
Contributions from Sunday-schools...	250	229	*21
Contributions from C. E. Societies...	822	629	*193
Contributions from Individuals and Million-Dollar Campaign Fund.	681	759	78
Amounts .....	\$132,235 19	\$146,812 06	\$14,576 87

Comparing the receipts from different sources shows the following:

	1912.	1913.	GAIN.
Churches .....	\$79,910 26	\$74,203 48	*\$5,706 78
Sunday-schools .....	3,617 28	3,114 62	*502 66
Christian Endeavor Societies.....	5,970 54	5,404 01	*566 53
Individuals and Million-Dollar Cam- paign Fund .....	23,822 22	41,533 73	17,711 51
Miscellaneous .....	1,118 09	1,058 71	*59 38
Annuities .....	13,800 00	14,586 75	786 75
Bequests .....	3,996 80	6,910 76	2,913 96

\* Loss.

Gain in regular receipts, \$10,876.16; gain in annuities, \$786.75; gain in bequests, \$2,913.96.

Only three months from July 1st until the missionary year closes. Let every church and Sunday-school and friend be active in these closing weeks. Gather up all the fragments, that nothing be lost to the Lord's cause. Please send offerings promptly. July can be made a great month. Forward to

F. M. RAINS, *Secretary*, Box 884, Cincinnati, Ohio.

**His name shall endure forever;**

**His name shall be continued as long as  
the sun:**

**And men shall be blessed in Him;**

**All nations shall call Him happy.**

Toronto has, all told, six churches of the Disciples of Christ.

The "Tenth Anniversary at Bolenge," by A. F. Hensey, is an inspiring message. It will be read with interest.

The Province of Honan, China, is now in the throes of a famine because of the lateness of spring rains.

The thoughtful article in this issue, "The Church's Opportunity," by Prof. A. C. Gray, of Eureka College, will repay a careful reading.

A friend who has just written a will provides \$5,000 for the work of the Foreign Society. May many others follow this worthy example.

Every member of the Seventh Day Adventist Church is asked to give twenty cents per week in addition to the regular tithe. Of the amount thus raised seventy-five per cent goes for Foreign Missions.



There are now many Chinese Christians in the official ranks in Pekin, China. They have a very considerable influence upon government circles.

Last month a sister in Colorado gave the Foreign Society \$487.75 on the Annuity Plan. This money will do good, and at the same time this is a safe investment.

"I preached two sermons last Sunday on missions and five united with the church. It never keeps people from God to preach missions."—A. Linkletter, Moundsville, W. Va.

R. Ray Eldred reports forty-three recent baptisms at Longa, Africa, and states that the bitter opposition of the Romanists in that field is being overcome. Everything looks encouraging.

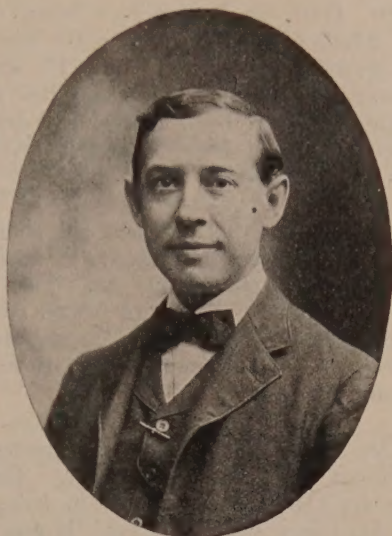
The poem in this issue, "The Swordless Conqueror," will live because it depicts in bold heroic verse the surpassing worth of Jesus Christ and holds him up before us as the only true Conqueror the world has ever known.

"G. L. Wharton went to school here, entered the church at this place. His old teacher, Professor Wiley, will make a short address on his life at our Sunday-school on Children's Day."—Geo. Darsie, Terre Haute, Ind.

President Wilson requested E. T. Williams, of Pekin, formerly missionary of the Foreign Society, to carry the official recognition of the new Chinese Republic by the American Government to the Chinese officials at Pekin.

The article in this issue, "Importance of the Bible College at Manila," by Prof. Bruce L. Kershner, is worthy of careful study. He is a missionary of the Foreign Society and one of the strongmen out in the Eastern world.

Massie Hall, in Toronto, where our next International Convention will be held, September 30th to October 6th, is a palatial structure seating 3,500 people.



GEO. DARSIE, PASTOR, TERRE HAUTE, IND.

This splendid church enters the Living-link column. The church and Sunday-school are enjoying a most encouraging growth. The missionary spirit always wins.

It is beautifully adapted to such a gathering and has a splendid, large organ.

Referring to the MISSIONARY INTELLIGENCER, L. F. Watson, editor of the Petersburg Observer, Petersburg, Ill., says, "It is the best publication on the subject (Foreign Missions) I have ever seen." This is the testimony of many appreciative friends.

The Standing Committee on Systematic Benevolence of the Northern Presbyterians at their recent assembly at Atlanta, Ga., recommended an apportionment of sixty per cent of the missionary receipts for Foreign Missions. The report was adopted.

Secretary Stephen J. Corey will represent the Foreign Society on the Central Committee that is planning for a nation-wide missionary campaign to begin in the coming autumn. He will also speak before the International Christian Endeavor Convention, Los Angeles, Cal., July 13th. Mr. Corey is the John R. Mott of the Disciples of Christ, and



Dr. Hart, of Luchowfu, China, of the Methodist Mission, recently died. He spent his life in that land. He was especially kind to our missionaries at Wuhu, where he lived in the early days of our mission. He was greatly loved and widely known.

The Foreign Society has sold about 10,000 volumes of missionary books from October 1st to June 1st. This is far in advance of the record for the corresponding time last year. These sales reflect the growing missionary sentiment among our people.

Des Moines Central had the greatest Children's Day in their history. The Primary Department marched in, bringing \$103 in a wooden bucket. It was a cheering spectacle. The total cash offering was \$1,017.17, and there were pledges besides.

One of our faithful preachers who has been in the service for many years and who is now approaching fourscore, sent the Foreign Society \$1,050 on the Annuity Plan last month. This is his eighteenth gift, and they aggregate \$13,100. He lives in Kansas.

The Indians a hundred years ago called Toronto "the place of meeting." Appropriate name for our people this year. They will be gathered in great numbers September 30th. The railroad rates will be very reasonable. Toronto is only fifty miles from Niagara Falls.

For the calendar year ending January 1, 1913, there were 755 additions in the Philippine Islands. This was about 57 for each missionary on the field. Fine record. Our brave men and women in that field are doing right royal service. The noble thirteen should be doubled soon.

"I am a little girl nine years old. I love the cause of Christ and the mission work. Mother gave me a hen nest if I would sell the eggs and send the money to the Foreign Society. So I am sending (\$1) one dollar to help send

the gospel to the little heathen boys and girls. I will send another dollar when I get it. With love from Mary Kate Huntsman, Jacksonville, Mo., R. F. D. 1, May 8, 1913."

The receipts of the Foreign Society for the first thirteen days of June, when we go to press, show an increase of \$2,298 over the corresponding thirteen days of June, 1912. The increase on the year to June 13th amounts to \$16,875. We can yet reach \$500,000 by September 30th if we all do our best.

"Our offering for the F. C. M. S. was not taken in March for reasons which seemed to all of us to justify, indeed to make advisable, to postpone it. An every-member canvass will be made just before the first Sunday in June to culminate with the Bible School program on Children's Day."—David C. Peters, Honolulu, Hawaii.

Last month the Foreign Society received \$5,000 from the estate of the late Mrs. Lathrop Cooley, of Cleveland, Ohio. This is to be a permanent fund, the interest on which is "to be used for evangelistic work in the regions beyond." She and her husband gave liberally while they lived, and did not forget the Lord's cause in their last will and testament.

The Southern Baptists in their annual convention are inaugurating a special memorial fund to Adoniram Judson, the first missionary who ever went abroad from America. The sum they propose to raise is \$1,250,000. It is to be used in enlarged equipment as follows: General equipment, \$250,000; for publications, \$200,000; for schools of all kinds, \$800,000.

"We are rebuilding our house of worship this season. As a preliminary pledge of \$13,000 has been promised on the building fund, this means that we have an exceptionally heavy burden in comparison with the load of past years. However, you may rest assured that the money required to maintain our Living-link will be sent before the close of the year."—E. A. Hibler, Warren, Ohio.



J. E. Moody and W. L. Burner graduated from the College of the Bible, Lexington, Ky., June 12th. They are both under appointment of the Foreign Society. Mr. Moody and wife go to India. They expect to go out at once. The missionaries in India will give them a great reception. How gladly they welcome reinforcements! And Mr. Bruner and wife go to take up the important work at Matanzas, Cuba. That land cries for the Bread of Life and must be fed.

The Foreign Society is, of course, vitally interested in the work at Honolulu. David C. Peters, the minister, gives good report from that far-away congregation. They are planning for a much-needed new building. In a recent communication he says: "We have about \$35,000 in sight for it. There have been ninety additions to the membership in the two years we have been here. The spiritual tone of the church is improving. That is our best sign of future prosperity."

Last month a friend in Illinois gave the Foreign Society \$1,500 on the Annuity Plan. This was the third gift from this friend, and the total is \$3,200. No wiser or safer investment could be made. Many friends should remember the Lord's work in this way. Those who have tried the plan are apt to give more than once. It is especially attractive to those sixty years of age or older who seek absolutely safe investment and who do not care to be worried with investments and the care of property.

Reports from all directions indicate that Sunday, June 1st, marked the greatest Children's Day in the history of our people. We can hardly measure the influence of such a day when the people come out in such numbers to hear the story of world-wide missions. It is not an overestimate when we say that probably between one and two million people attended these services. Who can estimate the result? We feel confident that the Sunday-schools will go beyond \$100,000 for Foreign Missions this year.

Mr. J. H. Harris, in his book "Dawn in Darkest Africa," finds that the industrial instinct is developing among native Africans. "It is said," he remarks, "of the Indian coolie that anywhere he will make two blades grow to the one blade the white man can produce. In this respect the African follows hard on the heels of his Indian rival. In Southern Nigeria I met several successful native farmers. . . . One of these some years ago bought 200 acres of land at \$1 an acre. . . . This man has now a turnover of nearly \$100,000 a year."—*The Outlook*.

One of our ministers in Indiana sending \$50 for Foreign Missions, says: "We are using the Duplex Envelope and are to give the Foreign Society fifty per cent of the receipts. This is fifty per cent of four months' receipts." One preacher in Kansas says he will not be satisfied until his church gives one-half of all the contributions for the regions beyond, including what is given for local expenses, ministers' salary, etc. His slogan is, For every dollar spent in America a dollar for the eight hundred millions who know not our Lord. He thinks that a church should give as much to evangelize eight hundred millions who *have not the gospel* as it gives to preach the gospel to ninety millions who *have the gospel*.

The Mission to Lepers to India and the East supports fifty-two leper asylums. The headquarters are in Edinburgh, Scotland. It spends about \$37,000 annually. This is one of the most merciful agencies in all Christendom. Dr. John R. Mott a few days after his recent visit to Allahabad, India, wrote: "I was deeply impressed by my visit to the leper asylum at Manini, both by the remarkably efficient management of the asylum and by the spirit of the inmates. To my mind the work which is being done in this direction is one of the finest illustrations of splendid Christianity and of Christlike service which I have witnessed in my travels. I pledge it my sympathetic and hearty backing." Our own missionaries at Mungeli conduct one of their hospitals.



The Laymen's Missionary Conference at Lake Geneva, August 1st-10th, is an occasion of special importance. We are hoping that a host of our preachers and other leaders and missionary workers will be there. It is rich in information, rich in suggestions, and rich in most delightful fellowship. You learn much in a short time of missions and methods and what practical, successful men are doing. The great leaders are there, men who have met problems and solved them are there. You go down from the Conference informed and quickened and rested and blessed. It will prove a most enjoyable vacation. The mornings are for work, the afternoons for play. Go and take a number of friends with you. Correspond with F. J. Michel, Field Secretary, 19 South LaSalle Street, Chicago, Ill.

Sunday, June 1st, a county meeting of the churches in Ashland County, O., was held at Ashland, the county seat. The senior secretary of the Foreign Society was present and spoke three times. There are five churches in the county outside of Ashland. The following resolutions were unanimously adopted:

That the five churches in the county outside of Ashland shall become a Living-link in the Foreign Society, Ashland, already supporting a missionary in the foreign field; that the Churches of Christ aim for at least two hundred additions to memberships in the year to come; that the Bible schools of the Churches of Christ in Ashland County increase their work in efficiency, attendance, and special organized effort, and that the membership look forward to a series of institutes in which all of the Bible schools of the county shall be visited and instructed, culminating in a grand Bible school rally at some convenient center, and that the schools of the county increase their average attendance to at least 1,000.

### THE FOLLY OF MILITARISM.

The total capitalization of all the railroads of the United States is less than \$16,000,000,000. The war expenditures of Europe, on the basis of the current year, would build all the American railroads in eight years. "My son,"

said the great Austrian statesman, Metternich, "go out and see with what unwisdom the world is governed!"—*Kansas City Star*.

### CHINA'S DAY OF CHRISTIAN PRAYER.

The proclamation by the Chinese Government of a day of Christian prayer for its guidance in the problems which beset it is the most extraordinary and by no means the least significant incident in the whole extraordinary and significant revolution through which that country has been passing. Indeed, it is the most noteworthy act in relation to religious affairs which we can recall in the recent history of the non-Christian lands of Asia. The Japanese Government some time ago gave official recognition to Christianity as one of the three great prevailing religions of that empire; but even that fell much short of what China has now done.—*New York Tribune*.

### A LEPER'S LOVE.

In a little colony of lepers who live in boats on the West River, China, is a lad who, in spite of his disease, always has a bright, sunny countenance. One time some old clothes were to be distributed, and each one was asked which article he most needed. When it came to this boy he replied: "My hands are good yet, and I can mend my clothes when they need it, but there are some here who have no fingers, and some whose hands are so crippled or sore that they can not use them. When their clothes get holes in them they can not mend them, but must see them constantly getting bigger and bigger. I would be thankful for clothes, but I could not ask for them when others are more needy than I."

### MAY A GOOD MONTH.

The Foreign Society sends hearty greetings to friends of the gospel everywhere. The month of May proved a most encouraging one. Its receipts amounted to \$28,013.93, a gain over the corresponding month in 1912 of \$14,-



207.85. It has been an exceedingly good month, and the friends will be encouraged. The gain on the year to June 1st is \$14,576.87. There was also a gain in the number of contributing churches. This encourages, of course, but does not satisfy. We ought to go to \$500,000 by September 30th. This can yet be done.

The receipts have more than doubled in the past ten years. Why not rise up in our faith and strength and double again in the next five years? God would bless us a thousand-fold by such a heroic step. We are not yet doing a tithe of what we can do and ought to do in the regions beyond.

We are expecting great returns from Children's Day. The prospects for a good offering were never brighter. More schools have ordered supplies than ever before in our history. Please send your contributions promptly, and let us move forward during July.

The great reports from all the fields cheer us on the way. Let us enter into fellowship with the brave men and women on the firing line.

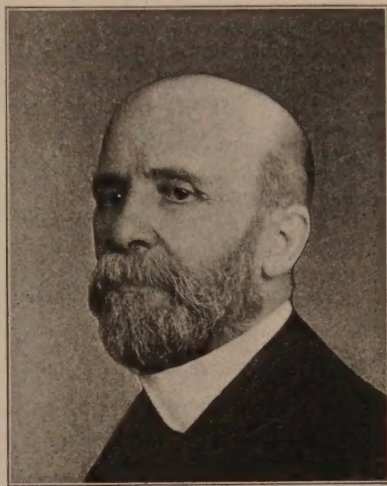
#### PROTESTANT FOREIGN MISSIONS OF THE WORLD.

Number of societies .....	346
(Several interdenominational societies not tabulated.)	
Income .....	\$30,404,401
Number of missionaries....	24,092
Native workers .....	111,862
Stations .....	12,123
Out-stations .....	38,057
Communicants .....	2,644,170
Other adherents .....	1,805,802
Number baptized last year.	212,635
Number of Sunday-schools.	30,605
Pupils in same .....	1,488,019
Colleges, etc. ....	2,475
Pupils .....	128,861
Other schools .....	32,320
Pupils .....	1,541,286
Hospitals .....	675
Free dispensaries .....	63

#### THE PASSING OF A. R. MILLIGAN.

In the death of Prof. A. R. Milligan, of Lexington, Ky., April 30th, the For-

eign Society lost one of its valued friends. He was one of the Life Directors and took great interest in all the work. Besides being a liberal contributor to the general fund for many years, he also donated money on the Annuity Plan to help establish a much-needed educational institution on the foreign field.



He gave liberally to the local work in Lexington, as he did to Transylvania University and the College of the Bible and Milligan College, Tennessee. He was a generous soul.

It will be remembered by many that Professor Milligan was the only son of the distinguished President Robert Milligan, who served in Bethany College and also in Transylvania University, a teacher of wide reputation and an author of influence. A. R. Milligan had been associated with the institution as a student and tutor and professor continuously since 1861. For a year and a half he was acting president. Three years ago, on account of failing health, he gave up his work as professor of Latin in the university and the College of the Bible, and was fittingly designated a professor emeritus. He was an eminent professor of Latin. The professor was a scholar of wide information, traveled extensively, and was a cultured and refined Christian gentleman. He was one of the most faithful and exemplary Chris-



tian men that have ever blessed the life of our people in Lexington.

He will be missed by our brethren generally in that city, but especially by the Broadway Church, where he held his membership so long. A good man has gone.

#### THE SWORDLESS CONQUEROR.

I saw the conquerors riding by  
With trampling feet of horse and men;  
Empire on empire like the tide  
Flooded the world and ebbd again;

A thousand banners caught the sun,  
And cities smoked along the plain;  
And laden down with silk and gold  
And heaped-up pillage groaned the wain.

I saw the conquerors riding by,  
Splashing through loathsome floods of war;  
The Crescent leaning o'er its hosts,  
And the barbaric scimitar;

And continents of moving spears,  
And storms of arrows in the sky,  
And all the instruments sought out  
By cunning men that men may die!

I saw the conquerors riding by  
With cruel lips and faces wan;  
Musing on kingdoms sacked and burned,  
There rode the Mongol, Genkhis Khan;

And Alexander, like a god,  
Who sought to weld the world in one;  
And Cæsar with his laurel wreath;  
And, leaping full of hell, the Hun;

And, leading like a star the van,  
Heedless of upstretched arm and groan,  
Inscrutable Napoleon went,  
Dreaming of empire, and alone.

Then all they perished from the earth  
As fleeting shadows from a glass,  
And, conquering down the centuries,  
Came Christ, the swordless, on an ass!  
—Harry Kémp, in the American Magazine.



Groups of natives watching the mission steamer *Oregon* as it passes their village. This is a typical scene on the Congo.



# EDITORIAL.

## The Joy of Leadership.

When Napoleon found himself and staff in the quicksands, he ordered his generals to ride out in different directions. The first to reach solid ground was to call upon the others to follow. The successful general saved his associates from death, and had the joy that all worthy achievement gives.

The reformer who sees farther than others and who is able to open their eyes that they may forsake that which is evil and hurtful and follow after that which is good and beneficent, rejoices with those whom his life has blessed. Such men were Moses, David, Cromwell, Hampden, Washington, Lincoln, Sun Yat Sen; such were Luther, Calvin, Wesley, Campbell; such were Spurgeon, Chalmers, Moody; such were Carey, Judson, Mills, Morrison, Williams. Each of these was a public benefactor and called myriads, if not millions, to a richer and fuller life.

It is said of our Lord that, for the joy that was set before him, he endured the cross and despised the shame. The joy that was set before him was that of conducting many sons unto glory. Jesus of Nazareth was the greatest leader of men the world has ever seen. He called the nations to walk in the way of holiness, and walked before them in that way. He has been called "a man of sorrows and acquainted with grief." He had sorrow and grief, but he drank deeper draughts of joy than any of his brethren. No one could do what he did and be what he was and be sad or dejected habitually.

Paul was sorrowful, yet always rejoicing. He said, "I overflow with joy in all your afflictions." He had many experiences that tried his soul; he was hungry and cold and careworn; he was beaten and imprisoned; he was stoned and shipwrecked; he was in perils of many kinds; but more than any other human being he led the nations away from the dumb idols and evil practices to love and serve the one true God and Jesus Christ his Son our Lord; his was the joy of victory.

The preacher who goes before the people he serves in the path of service and sacrifice, and says to them, "This is the way: walk ye in it;" who sees them growing in grace and in knowledge and in liberality and in all the graces of the Spirit, has a joy in his soul that the world can not give and that it can not take away. If he sees no progress in their lives; if they are the same at the end of the year that they were at the beginning; if there is no gain in the missionary offerings corresponding with the gain in membership and in wealth, he has good ground for regarding his ministry a failure, and failure is a source of grief and not of joy. God save every preacher of the truth from that experience!



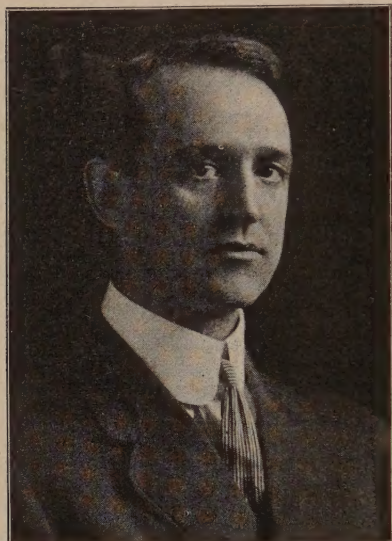
## A New Secretary.

We feel that the Foreign Society is exceptionally fortunate in securing Bert Wilson, of Lincoln, Nebraska, as a special secretary. He has been very successful as a Western secretary of the Men and Religion Forward Movement,

field work. He has always had the missionary passion.

The plan is to have Mr. Wilson do special field work for the coming year, in connection with the united missionary campaign and other movements, and then locate at Kansas City as district secretary of the Foreign Society.

Mr. Wilson's friends are enthusiastic in regard to his ability and earnestness. H. H. Harmon, pastor of the First Church, Lincoln, writes: "Mr. Wilson is past master in inspiring individuals or assemblies to see large things and to so grip and focus that he leads them to do things. His leadership in inter-church matters in Lincoln has been remarkable. The leaders of the Men and Religion Forward Movement who have visited our city have been charmed, and many of them have spoken to me personally about his efficiency. I know Bro. Wilson. He is a man of God, and I love him."



BERT WILSON.

and prior to this service was professor of English Literature in Cotner University. As student, pastor, teacher, and leader of men, he has shown exceptional qualities of leadership. He comes to his newly chosen work with enthusiasm and is already doing some very effective

Having been a successful pastor and evangelist for a number of years among our people in Nebraska, he comes to the work with sympathetic understanding of the problems of the churches. We believe his resourcefulness, consecration, and leadership will greatly aid the cause of Foreign Missions.

## A True Statement.

An earnest friend of the Foreign Society, sending a contribution of \$300, says: "The big freeze in California, and the floods and winds in the East, condition a testing time for the churches. Will those who have escaped calamity appreciate their prosperity and give what is lacking from the stricken?"

"I hope the era of magnificent buildings will soon pass, so the churches will not cripple their ability by huge debts

that strain every resource. We are tied up that way here in ——. We have a finer building than we can pay for in many years, and I fear our missionary giving will not grow as it ought in the meantime. It is humiliating to say we expect to do only as much this year as last, when the need is so distressing. May the Lord humble our congregational pride and give us earnestness for the spread of his gospel!"



## An Interesting Letter.

[The following interesting letter from a friend of A. E. Cory in China has just recently been received by him. It is so unique and characteristic of the Chinese, who are struggling for efficiency in the English tongue, that we present it to the readers of the INTELLIGENCER.]

NANKING, April 7, 1913.

DEAR MR. CORY:

It is a long time I do not write to you any words. I am not dare to forget you, but I only remember you in my heart always.

I still teach Bible school now. My wife got graduate last year, and now she is also a teacher in Miss Dresser's school. My mother will become a female disciple of Christ at hand; but my father will not believe. Will you please pray for him?

All the schoolmates who are your pupils in Bible college remember you.

They take good works for Christ in Church besides Wei Sin Ren and Tsien Ging Dao.

Djeng Shi Hsiang is the best one, he has a Chapel and two schools in Church, and two schools belonging to location. He does not nearly receive money for his schools from F. C. M. S. And how glad to tell that his pupils almost believe in Christ every one.

Our convention shall gather in Shanghai from 17th day to 21st day this month. We hope we shall get a great many progresses by it.

When will you return to China? Mr. Cory. But I know that you are no matter in China or not, you have a great many relations of it.

Give my goodness to Mrs. Cory and your children. I am

Yours sincerely,

CHEN LI-SENG.

## A World Survey.

At the recent national convention of the Y. M. C. A. in Cincinnati, John R. Mott in an address gave the following world survey which will cheer all Christian hearts:

"There never was a time in the history of the world when opportunities for spreading the faith of Christ were as great as they are to-day. In the Turkish Empire, in the Balkan States, in Russia, in Southern Asia, in Africa, and in Latin America the harvest is ready to a degree never before known by the church. When I first visited Constantinople, in 1895, I heard the crack of rifles as Armenian men and women were being murdered because they were Christians. To have suggested a meeting to preach Christ would have meant death.

### SPREAD OF CHRISTIANITY.

"A few months ago we could not find a hall in the city large enough to accommodate the crowds who wished to hear us speak of the glories of Christianity. The same is true in Egypt and Japan.

At the Imperial University of Tokyo, where the graduating class numbers 5,000, the attendance at our meetings was simply marvelous, and the students and professors joined the faith in large numbers. It was the same in China and in India. But if the opportunities are great for the spread of Christianity, the present time also is the most dangerous in history. Wireless, railroads, cables, and steamship lines have made this world a very small place, and the racial problem is becoming more and more acute.

### CHRIST IN THE HEART.

"We can not afford to treat the matter of Japan and California lightly. I have been asked by Japanese statesmen recently what is the solution. The best solution would be to keep our poise and try to turn this difficult corner, and then, when we are calmer, fix up the laws in accordance with the teachings of Jesus Christ. This may work out the problem. With the present facilities for transportation we can not keep out the



young men of the East. The solution is not segregation, not amalgamation, not in education, but in Christianity. Put Jesus Christ in the hearts of every one, and you will keep this world from danger. The nations of the world are at present in a plastic condition, and as

they are set at present in a Christian or anti-Christian mold, so they will remain. The corrupt influence of Western civilization is felt in the Orient, and during the next ten years the millions there must be won for Christ or the chance may never come again."

### A. E. Cory.

A. E. Cory has made a deep impression upon our brotherhood in a brief time. His experience as a missionary and his intimate knowledge of the situation in the Far East, and his wide and statesman-like view of the China situation, have enabled him to give the churches an interpretation, first hand, of the very highest value. They have lis-

tened to him with an appreciation rarely accorded to many missionaries from the field.

His heart is as big as the world, and in his missionary propaganda he has placed no undue emphasis upon China. Every missionary with a need and facing a problem has in Mr. Cory a warm and sympathetic friend. His heart reaches



Reading from left to right: Dr. Royal J. Dye, Dr. A. L. Shelton, A. E. Cory, D. O. Cunningham.

out for "sad India" and for "submerged Africa" as much as for China. The map of the world for which Christ died has been indelibly penciled upon his heart without national lines, and he



sees all men with Christ's eyes and feels for every lost soul with Christ's boundless affection. The very tact with which he has entered into our problems here in the homeland, after living in China so long, has delighted the friends beyond expression. Every problem our churches

face he recognizes at once, and turns to help meet it with a promptness and appreciation that is truly refreshing. Every man who faces toward the King finds in him a hearty handgrasp and a cordial heart response.

What an incurable optimist he is! The man with a "grouch," the church with a debt or a difficulty, an organization with a kink or a tangle, should seek at once to be brought under the spell of his life of cheerful faith and absolute trust. He combines the daring of Paul and the gentleness of John. Few men pray as much or pray like A. E. Cory. He and the Lord are on most intimate terms, to whom in faith he takes every problem.

This apostle of missions has led a campaign that has been really unique. Nothing like it in the history of our Zion, and few like it in any communion. The value of this effort must not be measured alone by the hundreds of thousands of dollars that have been secured for the world-wide need, but quite as much by the hope and joy and resourcefulness he has brought to those burdened with debt and in the midst of complications, intricate and stubborn.

He is a great preacher, an indefatigable leader, a tactful and resourceful manager, and glories only in Him who is worthy of all praise.

## Good News from Africa.

The following cheerful word comes from Africa just as we go to press:

"I am very happy to be able to write that this has been the greatest year the mission has ever known. Heaven's blessings have surely attended our labors. The number of baptisms so far has reached 1,301. And a letter I have just received from the Lotumbe brethren says that there seems to be a revival in several of their outposts. When you remember that in the last nine months there have been 331 baptisms at Lotumbe, and 468

for the year, you may see that a revival must be something extraordinary. I pray that it may be verily true.

"I have just returned from Monieka, where I went to aid Dr. Jaggard with some operations. I am expecting Dr. and Mrs. Jaggard down in a few days, en route to Bolenge, to take the S. S. *Oregon* to Leopoldville for Brothers Hedges and Johnston and their wives, and also cargo for all of us.

"R. RAY ELDRED.

*"Longa, Africa, April 23, 1913."*



## Biographical Sketches of Our Missionaries.

DR. WILLIAM EWART MACKLIN  
AND WIFE.



WM. E. MACKLIN.



MRS. WM. E. MACKLIN.

[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

These faithful missionaries have walked together in China since January 14, 1889, when they were married. Twenty-four years is a long time to live in China. However, other Americans have lived there more than twice that time.

Dr. Macklin is one of the best known and one of the most favorably known men in the whole empire. His name is a household word, especially among all missionaries and all official classes. He has stood unflinchingly for the best things in life. He has preached a full, all-round gospel with tremendous power, and has rebuked official corruption and condemned wrong everywhere.

Dr. Macklin is really one of the great preachers of the Far East. Officials look to him for guidance, and missionaries lean on him for counsel and helpfulness. He is the friend of all, and especially the poor and the man who is down and out.

This faithful man was born in Middlesex County, Ontario, Canada, a little more than fifty years ago, and was baptized in June, 1880. The schools of Toronto afforded him the opportunity of an excellent education, and to this day he is a careful and painstaking student. He was trained to think, and he thinks easily and accurately and in new molds. Precedents and grooves and conventionalities and formalities are of small moment in his thinking. He is original and daring, but always Christian and courteous. Provincialism and sectarianism and Phariseism and race prejudice are foreign to his feelings. He

sees the Kingdom of God in large outline and interprets it by a life free from the very taint of selfishness. When you think of moral heroes and intellectual giants, always include Dr. Wm. E. Macklin. He makes friends and holds them with an unyielding grasp of genuine affection. Sometimes considered somewhat erratic, at other times bordering on the impatient, but always appreciative and sympathetic. All his living and all his relationships are guided by the Golden Rule. The impress of this philosopher and Christian statesman upon the life of China is a permanent quantity. The contribution he has made for the national welfare is recognized and abiding.

It required a man of his measure to reach Shi Kwei Biao, whom Dr. Macklin baptized in the spring of 1888. This was the first baptism by the new missionary. Mr. Shi is confessedly one of the greatest Chinese preachers living. This intrepid Chinese evangelist has swept the Yangtse Valley with the gospel in unanswerable logic and compelling and charming eloquence. A missionary says he is one of the greatest preachers she has ever heard in either China or America. The conversion of one man like this is a mighty contribution to the evangelization of China.

Dr. Macklin was sent out by the Foreign Society to Japan in 1885 as a medical missionary. After one year he came to the conclusion that medical missionaries were not needed in Japan. He asked and was sent to China to open a mission there. He reached Shanghai January 29, 1886. After studying the field for a few months, he located in Nankin. The location has proven a most fortunate one. He is supported by the splendid church in Frankfort, Ky., as their Living-link.

While in Japan he met Miss Dorothy DeLany, a sister of Mrs. Chas. E. Garst. This proved an important event in the young doctor's life. Mrs. Macklin was born in Detroit, Mich., December 28, 1867, a granddaughter of the distinguished pioneer preacher, Jonas Hartzel, and was baptized in October, 1882, by William Bayard Craig, at Denver, Colo. Like many other useful women, she attended Daughters' College at Harrodsburg, Ky., and also attended Saint Katherine's Hall,avenport, Iowa. Mrs. Macklin has made a large contribution to our work in China. She is supported by the growing and useful church at Canton, Ohio.

# CONTRIBUTED ARTICLES.

## The Church's Opportunity.

A. C. GRAY.

"There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;  
And we must take the current when it serves,  
Or lose our ventures."

Professor Cairns, speaking of the missionary message in relation to the non-Christian religions at the World Missionary Conference, Edinburgh, stated that "the whole position of affairs abroad is at the present moment one of extraordinary opportunity and extraordinary peril." Mr. Mott points out the great opportunity of the church because of the rising spiritual tide in almost all parts of the non-Christian world. "There have been times in the history of missions when the spiritual tide was as high, if not higher, on certain fields than at present; but there has never been a time when on so many fields there was unmistakably such a rising tide." If the church does not take advantage of this situation, and at once, it will be confronted with loss in its titanic struggle with non-Christian forces. The battle is on. Islam is slowly pressing down upon the equatorial regions in Africa. Christianity should bend every energy to turn back this forward movement. The advantage appears to be thus far in favor of Islam. Will history repeat itself? Will Mohammedanism crush out Christianity in North and Central Africa as it has driven Christianity from the land of its birth? The church is confronted with its greatest external peril as it faces the religion of the Moslem.

### CHINA IS AROUSED.

China is in the throes of coming into national consciousness. Professor Ross has given to his interesting book on China the eminently fitting title, "The Changing Chinese." China is now in a plastic condition, with its face to the

West, desiring Western civilization, but preferring to get Western civilization minus Christianity. This transitional stage of China's development is a clarion call to the church to exert itself to the utmost, so that the impact of Christianity on China may be most effective. As China is molding and fashioning her new institutions, it is the business of the church to see that these social institutions are permeated by the spirit of Christ. This is the great opportunity of the church. The church must act now. The plastic condition will not last long for "a country like China, because of the fundamental conservatism of the Chinese character, although it may be changing to-day, is not changeable, and therefore may not change again in generations." China in her planning for a great national secular education needs the assistance, yes, the direction of the followers of Him who was the greatest Teacher of mankind. The church, if it be united and not divided in its effort, has a rare opportunity of leadership in developing the educational system of China.

### INDIA MOVES.

The church is likewise confronted to-day with great opportunity and unusual peril in India. The time was when "the work of foreign missions was commonly regarded by Christian people as the sending of a small forlorn hope into the midst of great masses of darkness and superstition, from which very little could be looked for in return." But to-day we have in Japan, Korea, China, and in a less degree in India, a native indigenous church which is becoming self-propagating, self-supporting, and self-governing—in a word, a church reaching maturity and becoming independent of the mission. In India, Christian communities are growing four times as fast as the increase in population. Many out-castes and low-castes have ac-



cepted Christianity, and thus their standard of living and ideals have been raised, thereby making a deep impression on non-Christian communities. As a consequence the church is being submitted to watchful and jealous scrutiny. The "mass movements towards the church in India are a severe test of its sifting and assimilative powers. In the homeland, where we are obsessed with the desire for numbers, emphasizing quantity rather than quality, and assuming that bigness means greatness, it surprises us to be told that in non-Christian lands most missionaries of experience spend "more time and far more toil of heart in anxiously keeping people out of the church than in gathering them into it." The church which is not a distinctly spiritual institution in non-Christian lands may be swamped in a flood of "baptized heathenism," as at home it is being in danger constantly of losing its life through worldliness.

#### ONE TRUE RELIGION.

What shall be the religion of Japan, of China, or of India ultimately? Shall it be an eclectic religion, taking some elements from Confucianism, Buddhism, Hinduism, and Christianity? There is danger from this or from downright rationalism. The schools of Neo-Hinduism—the Arya Samaj, the Brahmo Samaj, the Theosophists, and the Radha Swamis—have been influenced by and have borrowed from Christianity. Non-

Christian religions are adopting the methods, although not the spirit, of Christianity, and thus are being revived and galvanized into life. The Hindu does not deny that the Christian religion is a true religion, nor that Jesus is a great religious teacher; but he does object strenuously to the contention that Christianity is the final and absolute religion, and that Jesus alone is worthy of allegiance. It is the urgent mission of the church to convince the non-Christian world that the one religion which can satisfy the inmost yearnings of the heart and the deepest needs of men is the religion of Jesus Christ.

#### AN AWAKENING WORLD.

Everywhere in the non-Christian world there is an awakening out of a long sleep, a spirit of unrest, a striving and yearning for something different because the old religions have failed to satisfy, a growing spirit of nationalism, a consciousness that there are other peoples who have accomplished things worth while. While the Orient is facing toward and seeking the light, shall the church be indifferent or slow to meet the needs? Shall the church be outdone in its zeal by the un-Christian and anti-Christian influences in our Western civilization? The fullness of time has come. The church must act, and right speedily.

*Eureka, Ill.*

## How To Get Together in China.

J. C. GARRITT, D. D.

[NOTE.—Dr. Garritt is one of the prominent Presbyterian missionaries in Nankin, China. He speaks a new language and breathes a fresh apostolic spirit. What marvelous changes in the direction of Christian union are coming over the world!]

The Nanking missionary community is surprised to find itself an object of surprise to the world. In the early days of Christianity the heathen exclaimed, "How these Christians love one another!" In our day Christians seem to

wonder when a Christian community, gathered from different brotherhoods and different parts of the country, unite in their work and present an unbroken front to the unbelieving world.

Imagine five or ten families, representing three or four branches of Christ's Church, transplanted from their earlier homes to a city full of idolatry, ignorance, and superstition. Imagine them trying to face millions who know nothing of the Bible, of Christian institutions, of the history of the Church;

who are not prepared to entertain the idea of one living, sovereign God, or to conceive of man's direct, unhindered communion with him; to whom no verse of the Bible is known, much less the varying interpretations given of many verses by different churches. Now imagine these few Christian peoples, hitherto easily able to choose fellowship in and to lean upon their own large, widespread organizations, forced in these new surroundings to a great loneliness and need. Shall not these Christians find in each other a satisfying fellowship, overleaping former bounds, and forget insignificant differences in the greatly significant oneness of Christ's truth?

Let no one who has not faced the mass of the world's unbelief and hailed a believer in Christ as his brother dare to criticise the unity of spirit and endeavor found on the mission field.

Union in education and evangelistic

work in Nanking has its further root in the outspoken purpose of the Chinese Church to neglect as far as possible the church separations which are Western in their sources. Union is made the more necessary by the fact that God has turned the whole Chinese nation into a schoolroom, and only an undivided and aggressive Christianity can hold the teacher's desk and lead the nation into the light.

The answer to the question, how we get together in Nanking, is, then, threefold: First, by our isolation in the great, strange world of ethnic unbelief we are driven together. Second, by the strategic importance of Nanking and the expected large governmental plans for education we are driven to plan large things. Third, by the call of the Chinese Christian conscience we are driven to express our essential unity in every practical way open to us.

## Muncie and Her Living-Link.

F. E. SMITH.

First a brief statement of the case. One of our own girls, Miss Lulu Snyder, has volunteered for service on the foreign field while in college. The need of workers called her out sooner than was expected. The church had been giving to the foreign work much less than her support would cost. It was clearly seen that the church was about to be put in the balance, and the is-

sue was joined between faith and doubt. It appealed to us as wholly unmotherly for another to support one of our children. Faith claimed the day, and one of the happiest seasons this church has ever had came with the setting apart of the fairest and finest of our life to teach the gospel to those who had never heard. The days of doubt and fear came before-

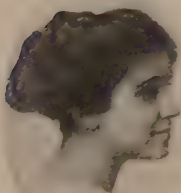
hand. When the time came I never saw money more easily and happily raised. It was a hallowed joy shared by the whole church.

One of the best contributions our Living-link has made to us is that it helped us to find ourselves. A great power lay untouched, but was discovered when we had faith to attempt the unusual for God.

It has spread a fine spiritual flavor throughout the whole life of the church. Every department of the work has felt the blessing, particularly the evangelistic side.

If you want to wake up your church, do something great for missions. Finding themselves in a new classification, they will not go back to old ways, but are alive to every line of responsibility.

It begets in the church the spirit of doing things. People no longer say, "We can't," when challenged by some great task. They become ashamed to use such a weak vocabulary in the pres-



MISS LULU SNYDER.



ence of a stirring call. It develops more conscience for the Lord's work in the life of the people.

We sent out one of our own girls. This adds a double blessing for any church who will raise up its own missionary. It ties the church up so closely to the worker abroad that a constant line of communication is kept up and missions is an every-day topic of conversation and study.

If you could know the heavenly joy of a rally ending in the going out of one of your very own, with the heart of the church stirred to the depths, you would not wonder at its touching us so deeply. Those days are in the past now, but the wonder of God's precious blessing still abides and fills the present with new meaning of his loving care and guidance.

*Muncie, Ind.*

## Memories of India.

ADELAIDE GAIL FROST.

Eighteen years ago last autumn I had my first view of Harda. Then, as now, the bamboo trees tangled in a lacework of delicate green over the brown roads and cast fluttering shadows refreshingly upon the wayfarer. Then, as now, streams of village folk thronged into the city upon bazaar day, and slow-moving oxen dragged to market loads of wheat, rice, and millet. The round went on as it had for unknown centuries save for one great fact. At last had come a few people from a western land with a message bearing in it the seed that changes soul wastes to blooming gardens. Under the trees still stood piles of ancient idols, and every day men worshiped a lie, but some had begun to understand the Word that had been preached by a few voices for some years.

One of the first evenings I spent in India I saw a congregation in Harda gathered upon the river bank, and G. L. Wharton led down into baptismal waters a young man of India. Over the fair scene floated words in what was to me then an alien tongue, but whose music told me the question was being asked and answered:

What can wash away my sin?

*Nothing but the blood of Jesus!*

Miss Hattie Judson was there then in the strength of her young womanhood. I did not then know what she was to do for me a few years later—watch beside my bed of illness, do my work for a season, and then go home to God

through a gateway of pain for India's starving and for me.

What royal service has been rendered in Harda all through some thirty years! There is nothing Miss Thompson would not do for Harda's women. She blows no trumpet before her, but her good deeds sing songs that echo in out-of-the-way places where no one else has ever gone with a word of hope. For Christ's sake she goes where many a woman, innately no more refined and sensitive than she, would shrink from going. We can not detail her record, for she has wrought too quietly. She shrinks from publicity, but I believe there is scarcely a deed of heroism which Miss Thompson is not of a mind to perform.

Miss Stella Franklin finds little interest in anything that does not tell in some manner for India's redemption. If she be a woman of one idea, that idea is large enough to fill a lifetime full to overflowing. The board is fortunate that still has upon its roster the names of Stella and Josepha Franklin. The one continually studies to become a better teacher of women, while Miss Josepha Franklin is a great teacher of young people. I have known no better or more indefatigable teacher of the Bible than she has been among our young men and boys, and her work shows in every station we have in India.

My first memory of an evangelistic scene in India is upon a night in a village near Bilaspur. The light of M. D. Adams's stereopticon shines out over the

huddling figures of a rural crowd, and I hear again their wondering exclamations. He is telling them of a Savior who is merciful and gracious, who came to give and not to get, and I think of the centuries of darkness that lay over that Bilaspur District till the Christian Church sent light-bearers there. Whar-ton and Adams and Gordon are names that will live in India's villages, and no power of darkness can erase them from hearts in Central India.

Ah, I remember the Christian Endeavor Society in Damoh! Never have I seen a more enthusiastic one. I wonder if I dare to say that sometimes Christian Endeavor Societies at home seem almost tame to me after India? It is a thrilling sight to see our boys in Damoh. What a workshop is our whole plant there! And it should have every equipment necessary to turn out the most capable of workmen into our wide fields.

When I recall Jubbulpur, I think that modern Christian education in its best sense has come to our Indian brethren. I picture to memory the chapel, the lovely court where the baptistry is, the classrooms, the fine press, and then I say thanks to those who made this institution a possibility. I have only faintly

touched upon the great work of the missionaries of the Foreign Society in India—Dr. Drummond is a great doctor, Benlehr and Sherman and the younger missionaries are going to take forward steps in the great field, and the names of Brown and Grainger are to be written on many a folio in "the alphabet of the gods," please God.

I think over the much that has been accomplished, and then I see another set of memory pictures—pictures burned indelibly upon my mind as with a brand! I see thousands of idolatrous temples where throngs still carry up flowers to add to the general decay; I see the yellow Ganges where its banks are literally lined with shrines and worshipers, and out over vast inland plains I see thousands and thousands of villages where forty-nine fiftieths of the population of India live, and know that in many of them no herald of salvation has ever gone. And when I realize our ungrasped opportunity I am almost overwhelmed. It is a memory panorama holding awful tragedy that reaches into eternity, awful yearning that has for ages gone unsatisfied, awful sins unredeemed and unrebuked. Our work in India has gone forward bravely, but *it is not done*.

## Important Chapter in China History.

### AN INTERESTING LETTER FROM CHINA.

[The following letter to A. E. Cory from his old station in China is exceedingly interesting. Miss Lulu Snyder has just reached China as a missionary of the Foreign Society, from Muncie, Ind.]

A little over two weeks ago the Secretary of Foreign Affairs at Peking asked one of the missionaries of the city if the following Lord's day might not be made a day of prayer in all the foreign and native churches of Peking for China at this critical time while the Assembly is in session to draw up the constitution, etc. Already the Catholic church had taken this in hand, and it seemed only fitting that the Protestants do equally as well. The man to whom the proposal was made was greatly embarrassed by

the request. I can't imagine what sort of fellow he was. It seems to me he would have jumped at the chance to do something so big, but he kept very quiet about it and didn't even mention it to the missionaries when they had met together shortly after to consider something else. The following day he went to see Bishop Bashford on some other business, and mentioned to him what the secretary had said. The bishop saw at once the significance of the request and had a vision of what it might further lead to. Through him the other missions were informed, and April 13th was observed as a day of prayer by the Christians of Peking.

From this the idea grew in the mind



of one of the Christians in the Assembly, Mr. Liu, that the day of prayer might be nation-wide. The resolution was passed in the official way, bearing the signature of every member of the Cabinet and of Yuan Shi Kai. The resolution was that April 27th should be made a day of prayer throughout the nation by all the native and foreign Christians. It was sent officially to the governor and prefect of every province with the orders to make it known to all the missionaries and native pastors under his jurisdiction, and to attend services on that day.

Knowledge of the fact that the idea originated and was pushed by native Christians in the Assembly will refute the argument that this has come from the president and was only a political move to gain favor with the Christian nations of the world. It probably would have been *poor* policy to have refused his signature, and no doubt he was shrewd enough to see that.

When Bishop Bashford heard of the action of the Assembly, his first impulse was to send the report home. He went to a prominent newspaper correspondent and asked him to cable the resolution verbatim to America. He refused to, on the ground that it was n't news. He tried two others and met the same results. He had just decided to try once more, and then send it himself. This time he brought his message to Mr. Morrison, the London *Times* correspondent. Mr. Morrison listened, and replied favorably, "I agree with you, Bishop, this *is* news, and I'll see that it is sent around the globe in the next few hours."

He did, and you know the results.

In China the Christians prepared a certain form for the service. I'm sending you a copy of the program if you care to read it in the original.

This is the translation I had made.

#### SPECIAL CALL TO PRAYER FOR CHINA.

May all who love the Lord and their country take part in this service.

All arise, standing, sing the doxology.

Opening prayer.

Standing, read together Psalm.

(Following subjects of prayer for different Christians.)

1. Pray the Heavenly Father to lead our Republic, that the people may strive earnestly after perfection, since now the people are the root of the nation.

2. Pray that they may turn from the old to the new, and elect a President with character and wisdom, that we may have happiness and the hope of being a great nation.

3. Ask God to bless all in authority, that they may administer justice and overthrow the designs of all evil men and societies.

4. Ask the Heavenly Father to guide in respect to the military, the naval, and the civil authorities, that they may protect the people, that they may be saved from destruction.

5. Ask God to protect all the Chinese ministers and consuls abroad, that in their intercourse with the powerful of all nations they may avoid international complications and save our dependencies from being taken from us, that our people may be kept in peace.

6. Pray the Lord to watch over the Parliament, the representatives of our people, that all that is not in accordance with the true principles of God's Word may be cast out.

May the Heavenly Father establish our Republic, that it may be a Republic indeed founded on an everlasting foundation that it may endure for ten thousand years.

I might say that the opening prayer was one of praise and thanksgiving that the nation had been thus far so well guided, and that the people had come to the place where they believed the God of the Christians was the God who answered prayers and protected his people and ruled the affairs of nations.

Then they prayed that the Christians might be cleansed from sin and guilt so that they with pure hearts might come before God to ask his blessing on their country.

The services were well attended at South Gate and in other places, and all the people took part earnestly in the prayers. I could n't understand one sentence, but I felt deeply the power of their pleading.

Yours in His service,

LULU SNYDER.

*South Gate, Nanking, China,*

*April 30, 1913.*

## Kindness of Tibetan Women.

MRS. J. C. OGDEN.

Sometimes I think we American women could learn a good lesson in patience from the Tibetan women.

A Tibetan woman is so patient and kind to her child. She is too much so, for the child's sake. She straps it on her back, carries it from the time she gets up in the morning—which is about daybreak—until the time she retires at



night. She makes fires, cooks in busy times of the year for work hands, and still she carries this baby strapped on her back. It sleeps a great deal of the time. At night she takes it off her back and sleeps with it on the inside of her gown. She never seems to get worried, though, perhaps, she does many times when no one sees her.

I feel that some of my very best friends are Tibetan women. In Batang they always felt welcome to come to see me at any time. They brought their babies, and the mother sat down on the floor and played with Ruth's playthings, and enjoyed it as much as the children did. They delighted in looking at pictures in magazines, cards, or enjoyed so much watching me sew on the sewing machine or watching me do anything they could n't do, and were always willing to lend a helping hand. Poor things!

they can't even patch a garment. I mean most of them; some few can sew, but never so good as the men.

I try to have them often come to drink Tibetan tea. I have nuts, fruits, and cookies to eat. This, of course, they enjoy very much. They are just as good to come to Sunday-school on Sunday as they are to come to drink tea during the week.

When Mr. Ogden and Dr. Hardy were returning from a forty-three days' itinerating trip, Ruth and I, with "Gaw Gaw" (a woman who worked for us) and a Tibetan man, "Tsi Den," went four days to meet them. These two people were ever ready to do all they could for us. "Gaw Gaw" never thought of getting herself anything to eat, or thought where she would make her bed to sleep until we were all settled down; then she began to get her a place as near us as she could to sleep, always on the floor. We had the best if she planned it.

In times of sorrow they are very sympathetic. I shall never forget them when our little baby Clarence passed away. They were so sympathetic, and in their poor way thought it meant so much to us. They would try to console us, and the little grave was made by Tibetan men and women. Let me say here, though it has been through tears and heartaches that I've been made to realize it, the death of that little darling had a great deal to do with bringing me in closer touch with the women in Batang.

The women in Batang were so devoted to Mrs. Shelton and babies. The day before they left I went down to see them for a few minutes, and there were several women in her room crying as hard as they could, telling her good-bye. They gave her rings and jewelry and other presents. Before the Sheltons had reached America they kept asking us when they would return.

When we were leaving, eight of the women gave me their rings and said, "Take these as a token of our apprecia-



tion and love." They begged us not to stay long, and four days out of Batang we received a letter from four of them, saying, "Come back, the revolution in China is over."

Before closing I want to tell you about "Atse," a Lama Buddha's wife. She was so very kind and good to me. She used to come and spend the day with me, and we would have a good time every minute of the day. She would entertain me, telling me stories of her girlhood days or about the people in her town, or about her religion. Of course, that gave me a chance to tell her the same things about my home country and religion. When we left Batang she gave me a rosary, and cried when she said good-bye, and asked me not to stay away long.

Some more very dear friends of ours were officials' wives, both Chinese and Tibetan. The morning we left the Tibetan official's wife came to say good-bye

and brought some sugar, raisins, and a ham for us to use on the road. The Chinese ladies are not allowed to go on the streets like other women, but the Tibetan custom is more like ours.

To-day we received a letter from our Tibetan teacher's family. They sent it from Tachienlu with Mr. Sorensen's letter. They said, "When you get ready to come back, let us know." They are fine people.

When I think of the women there, it makes me anxious to get started back, to be with them again. I really love them and enjoy working with them every minute of the time. They are pure gold, and all they need is leading and teaching. They are just the same kind of human beings that we are, sinful and ignorant, and need the very best that we have; and it is not a sacrifice in any way to be able to go to them and live among them, trying to enlighten them and lead them up higher to a better life.

## "The Tie That Binds—the Blessing of a Living-Link."

J. H. MAC NEILL.

"Blest be the tie that binds our hearts in Christian love"—and Christian fellowship and Christian service. This is the beatitude of the "Living Link." It binds the Church and the Mission under the fundamental laws of life, the law of love, the law of sacrifice, and the law of service; these three and the greatest of these is love, for service and sacrifice are the natural outward expression of the inward law of love. As Dr. Strong so tersely expresses it: "A love which does not serve its object and sacrifice for it is not disinterested and, therefore, is not Christian. Sacrifice which is not inspired by love of others and which is not intended to serve others is sacrifice for the sake of self or for the sake of mere suffering, which is pagan, not Christian. And service which is inspired not by the love of others, but by the love of reward, is commercialism, not Christian service." The church that really loves God and believes that all men are God's children, *will love all*

*men* because they are God's. *Loving*, that *love* will find expression in service and sacrifice. Hear Strong again: "The only way to minister to God is to minister to his children, because it is only in their person that he is in want. The Christian law of service, therefore, requires that we serve God in the service of man. The attempt to serve God without serving humanity leads to ritualism, just as the attempt to sacrifice to God without sacrificing for men leads to asceticism, and the attempt to love God without loving men leads to mysticism." Jesus *taught* these laws and exemplified them in his own life. He loved all men, therefore he said, "The Son of man is come not to be ministered unto, but to minister." He loved all men, therefore he said, "The Son of man is come . . . to give his life a ransom." He taught his disciples that they, too, must love all men, and therefore he said: "As the Father sent me into the world, so send I you." "If any man will come after me, let him deny him-

self and take up his cross and follow me." "He that saveth his life shall lose it; and he that loseth his life *for my sake* shall find it;" and, "A new commandment give I unto you, that you love one another as I have loved you." This is the *mind* of the Master, this must be the mind of his servants. Only those who are possessed of this spirit can be used of God for the extension of his Kingdom. God's agencies by means of which he extends his work are men possessed of his Spirit, who have caught his thought, and who are responsive to his command. These only can develop that form of power and energy that is self-propagating. These great laws of life are taught by the Master of life, but they must become incarnate before they shall avail anything. Simply revealed and written truth God does not recognize as his final agency. He puts it into a man, buries it in his heart, fires his brain with it, burns it into his life until it possesses him, and fills him with a mighty passion to love, to sacrifice, to serve. Witness the mighty missionary love controlling the lives of Livingstone in Central Africa and Morrison in re-

mote China. Witness the embodiment of these laws in such a noble character as Neesima, that remarkable Japanese youth, who, incarnating the teaching and life of his Master, went back to Japan to live for Christ until his life became the cornerstone of a great institution and of a marvelous religious movement. Witness our own missionaries in every mission station where Christ is being made known by the "Disciples of Christ." They are the children of the Kingdom, embodying the spirit of the Christ, glowing with his truth, burning with his passion, sacrificing their lives for his sake, becoming more than conquerors through him, entering into his joy. Why shall not our churches have fellowship with them? What greater blessing can come to us than to be "linked" up with these heaven-sent saints doing the will of God? What nobler constraint than to be moved by their spirit?

If all of our churches want to enter into a joy hitherto unknown, into blessings hitherto unenjoyed, let them become "Living-links"—"Blest be the tie that binds."

## Problems of the Congo.

STEPHEN J. COREY.

### HEALTH.

The first problem I shall mention is that which has to do with the physical well-being of the missionary. The Congo can hardly be said to be a white man's country. By this I do not mean that a white man can not live there, but rather that it is an abnormal climate for him. He can not work there continuously for a long period of years. At least, the exceptions are so few that they prove the rule. The Congo must be missionized by relays. The furlough is an essential of missionary service. Most of the European Government officials only stay out two years, with six months home between terms. The missionary stays out three years and then takes a year of rest at home. It is the judgment of most missionaries that the

term of service can not be longer than this with safety, unless a resting place can be established in the temperate zone of South Africa for a short intermediate furlough. If such a plan proves successful there may possibly be a five-year term of service.

The health difficulties of the missionary do not all come from the climate. A good share of the difficulties are psychological and arise from isolation and loneliness. In China, India, or Japan one is surrounded by certain elements of civilization. This furnishes many of the things that go to break up the monotony of existence. Africa means isolation from all of these things and a dead-level of social monotony experienced in hardly any part of the world.

The saving element in the missionary's life is passion for his work, his joy in



the uplift of the people, and the love of Christ in his heart for these poor children of the jungle. He also has the haven of his own missionary home and companionship with wife or missionary associate. It is not wise to keep children in the Congo, so they are brought to America while small. This separation of families is one of the hardest things in missionary life. In spite of all this the joy in his task on the part of the missionary is remarkable. The trader or Government official, going out as a rule with little of high incentive, usually falls very low in his ideals of life. The missionary, on the other hand, sustained by the holy ideals of his calling and practicing the presence of God in his work, finds to be true the words of the Master, "Lo, I am with you alway."

#### HEATHENISM.

One can hardly appreciate the great problem of heathenism until he has seen it. Even then it takes a long time to sound anything like the depths of its darkness and despair. Bishop Foster once pictured heathenism as follows: "Paint a starless sky; drape your picture with night, hang the curtains deep along every mountain and seashore. Blot out the past; drape the future in yet deeper night. Fill your picture with sin-cursed, hopeless men and sad-faced, broken-hearted women and children—this is the heathen world. The picture which Isaiah saw of the people who sit in the region of the shadow of death, to whom no light has come, sitting there still through the long, long night, waiting and watching for the morning."

The picture does not overdraw heathenism in Central Africa. The mass of the people have been untouched by any phases of civilization. They live in ignorance, superstition, and animism. They have never had a religious system of any kind and are prey to every fear and superstition that stalks their dark, impenetrable jungles. Their experiences, as a rule, have had to do only with the narrow, monotonous circle of their village life. They have had no incentive for industry. They live where the struggle for food and clothing is not arduous,

and no inspiration has come from without to break the bonds of their indolence. Their social life has been bound in the shackles of polygamy and slavery, and until recently cannibalism was rife. These isolated people have indeed been without hope in the world. With this raw heathenism the missionary must contend. He must live among these people and apply the principles of the gospel to their degraded lives. The difficulties are legion, but the patient work of the missionary is yielding wonderful results. Let no one think that because success has come to the work, the problems are simple. They are exceedingly complex. Turning the lives of these people, with their centuries of heathen practices, into Christian channels is miraculous. The power of the gospel, however, through the agency of consecrated, sensible missionaries, is accomplishing this wonderful task.

#### HELPERS.

Here is the vital problem in the work now. The field is open, the seed has been scattered, the people are responding, but the workers are not sufficient for the task. Fifteen missionaries in a field twice as large as Ohio! A population of several million where as yet the faintest whisper of the gospel has not gone!

Our field is remarkably strategic. Located in the very heart of the Congo, among a strong, vigorous people speaking a single language, our opportunity is unlimited. The field is well watered, and the steamship *Oregon* can carry the workers everywhere. But four stations have been opened in this great field. Four-fifths of the territory is as yet untouched. The workers are welcome everywhere. During the writer's journeys through this field in company with the missionaries, the kindest reception was accorded us everywhere. Without exception the village chief would offer the best hospitality at hand and urge that teachers be sent to his people. God has placed a remarkable opportunity before us. The workers are pitifully few. This generation of the people is dying without a chance to know of Christ, while the hearts of the missionaries are

harrowed by the constant appeals from a distance which they can not answer. During a missionary's recent visit to a new region, the great chief thanked him for the good message his people had heard for the first time and the missionary was urged to stay. When told

that it was impossible, the chief cried, "Then, white teacher, where is the opportunity of my people to know of God?" The opportunity has grown to a crisis, and the churches should rally to the call of dying Africa.

## Preachers as Missionary Leaders.

D. O. CUNNINGHAM, MISSIONARY OF THE FOREIGN SOCIETY.

The Disciples of Christ fell in love with the seventeenth chapter of John at the time of their birth, but did not form

a friendship with the great commission until they were of age. We are a young missionary people, not possessing as yet a great missionary conscience; however, this friendship with the great commission is fast ripening into a



genuine passion of love.

The preacher who is a missionary leader is one who is as vitally interested in the man across the world as he is in the man across the street.

He is one who is so susceptible to divine influence and the call of "the still small voice" that he can hear the cry of need of the human heart just as clearly, whether it issues from the valley of the Ganges or the Mississippi. To him there is no far East or near West, for he does not differentiate between a home and a foreign task. Those who are farthest from the Father's house are but other sheep of the Master's fold. He is a man of great missionary passion and a great missionary program looking definitely and prayerfully to a glorious, yet rational, consummation of that passion. Such is the spiritual tone, intellectual vision, and heart's desire of the preacher who is a missionary leader.

After spending almost one year visiting among our churches from coast to coast, I wish to testify to that splendid company of preachers among the Disciples of Christ. There is not only a greater emphasis on our Master's parting

words, but a keener realization of the fact that carrying the gospel to peoples in the lands beyond is absolutely essential to the very life and existence of the churches. The problem is not, Will the heathen be saved without the gospel? but rather, Will the churches be saved if they fail to enlist their rank and file in the accomplishment of their one supreme task, the discipling of every nation? The spiritual thirst of the teeming millions in the East is a fact that no intelligent Christian can gainsay. The tragedy of our time is the failure on the part of the churches to attempt in any adequate way the quenching of that spiritual thirst, the meeting of that gravest of all human needs. Many of our preachers realize that the supreme need of the hour, the paramount issue of the day, and the one dominant call of our time is for a leadership that can rally our Christian forces to their supreme task; a leadership that is aware of the new and mighty opportunities born with the new and rising empires of the East; a leadership that is ready to respond to the challenge of a nation's need, as human hearts cry out for light and life; a leadership that is unwilling that their people shall be self-centered, self-contained, self-satisfied, and self-circumscribed, realizing that the day for individualistic appeal and doctrine is past. Our preachers see the Kingdom of God in large outline. Their care and love and sympathy reach to the ends of the earth; they desire that their people shall become world citizens. This missionary leadership among our preachers is expressing itself in many ways. These men often say to us, "Had the vision come to us ten, twenty, or thirty years



ago, we too would be in those lands so pregnant with mighty opportunities, supplying their people's need." These men are going out to the smaller and pastorless churches, telling the people of those still living in darkness and to whom hope has not as yet come. These men are towers of strength, exerting an influence that touches every land, an influence which rebounds as a tremendous stimulus and blessing to the home church. These men are holding up the missionary on the far-away fields by their prayers, sympathy, and love; silent forces are they, yet great in their potency. Some of these men are hoping, some definitely planning to visit the far East, that their leadership may be more intelligent and effective.

Our secretaries and missionaries enthruse, instruct, and direct; they kindle the flame of missionary zeal and passion, and yet it is our preachers who can and do keep the coals on the missionary altar glowing and the fires of missionary zeal

and passion brightly burning. These men, as no others can, give the vision, determine the task and direct the expression of their people's religious life. The preacher, by virtue of his position, is naturally, and essentially must be, the missionary leader. A preacher recently told us of an old man in his church who only in these his last days had heard the cry of the heathen and, being moved with compassion, was considering the re-writing of his will, in order that he too might have a part in the world's evangelization. Only he who is privileged to enter the secret chambers of a man's heart can truly lead, and only the preacher, who has the personal touch, holds the key and knows the way of approach.

Not since Jesus stood by Galilee's waters and said, "Feed my sheep," have human need and opportunities for its supply, sounded out such a ringing challenge to the Christian preacher for missionary leadership.

## Importance of the Bible College in Manila.

BRUCE L. KERSHNER, MISSIONARY OF FOREIGN SOCIETY, MANILA, P. I.

1. *It is necessary to provide native preachers.* Among the Tagalog people we have some twenty churches and not a single pastor. These are ministered to by their own elders and visited by evangelists and missionaries at more or less regular intervals. Even in America, where church membership is drawn from people enlightened by centuries of Christian tradition and culture, and the eldership is chosen from the best among them, we find it necessary to have specially-trained men to preach and care for the spiritual needs of the congregations. This necessity is far greater in a land where Christianity is new, where church members do not know their duties, and their elders do not know how to teach them. Some Tagalog churches have as many as three hundred members; these especially suffer from lack of pastoral care. We must have men properly trained or the percentage of loss will increase as the work advances.

2. *It is necessary to provide evan-*

*gelists.* Up to the present time all workers have been trained in connection with and in addition to all other work of the station. Students have been huddled into a small room of the mission house or crowded out. Their recitations have been heard in the chapel or in some one's house, and at odd times amid preaching, translating, receiving callers, attending the sick, disciplining the wayward, making trips to distant places, and the transaction of the regular and special business of the mission. The difficulties of training men properly under such circumstances are insurmountable, yet all the evangelists we now have were trained in this manner. We should not be surprised if they are not strong men.

3. *It is necessary in order to provide qualified workers.* Opposition is entrenched behind centuries of Heathenism, Mohammedanism, and Romanism. It is intelligent and skilled in the use of history, theology, and sophistry of all kinds. To successfully meet this oppo-

sition, a man must be equally well trained. The untrained native preacher makes converts from the ignorant classes only, and so improperly cultivates them that they are of little if any strength to the work.

4. *It is necessary to give us a chance at the student classes of the Philippine Islands.* The Insular Government has begun the establishment of a university in the city of Manila which, when completed, will be one of the great institutions of its kind in the Far East. It will attract students from every part of the archipelago and from distant lands, and will train the men who are to become leaders in every department of national life. Not many men of this class are Romanists: the Romanists generally attend their own schools. These are mostly without religious affiliations and some are distinctly antagonistic. For the good of the nation and the entire East, Christianity in its most attractive form must be placed before these young men. A Bible college strong enough to attract attention, located at the Insular University, will be equivalent to a small school of the kind located in every provincial capital in the islands.

5. *It is necessary to give highest ef-*

*fectiveness to the efforts of our missionaries.* Here they will be able to bring all the force of Christian teaching and example to bear upon the most influential classes of the people. They will reach the rich as well as the poor, and the best representatives of both classes. They will train leaders, who in turn will train others. Men reached here, even if they do not become preachers, will return to their homes in distant parts of the islands and spread the truth they have learned.

6. *A Bible college located in connection with the university will be an important and far-reaching witness to the faith for which it stands.* Every one who visits Manila will go to see the university: students, travelers, merchants, soldiers, every one will go there. They will see, inquire about, and receive impressions from the Bible college because it is there. They will visit it, talk with its principal, receive literature, and attend lectures. They will learn what it stands for, and the big idea of Christianity as such, distinguished from the other religions of earth, and more than any of its parts will be given the full force of its appeal to inquiring minds from all over the world.

## Encouraging Children's Day Returns.

Children's Day offering from Oxford, Ind., \$100.—Albert Benedict.

Our Children's Day offering, \$60.—L. I. Davis, Superintendent, North Salem, Ind.

Pricetown, Ohio, gave \$40, and thus surpassed apportionment.—Lawrence Weil, Pastor.

Our apportionment, \$70. We enclose check for \$97.20.—Sidney Burris, Little Rock, Ky.

We enclose as our Children's Day offering check for \$50.—P. A. Hastings, Washington, Ind.

Children's Day offering from First Church, Danville, Ill., \$200.10.—F. B. Thomas, Pastor.

We enclose Children's Day offering. Glad to say we passed our apportionment.—W. B. Myers, Pineville, Ky.

Attendance at Sunday-school to-day, 811. Offering, \$290.81.—George A. Miller, Ninth Street Church, Washington, D. C.

Children's Day program to-day. Great meeting. Offering, \$55.19. More to follow.—Orlando Lough, Estherville, Iowa.

Enclosed find \$25, the amount of our apportionment for this year. Had a great day yesterday.—C. L. Ooley, Spencer, Ind.

Children's Day a great success. Three hundred and eight in Bible School. Church building overflowed at night. Offering amounted to about \$40. Apportionment, \$25.—B. K. Peter, Superintendent, Dallas City, Ill.



Children's Day offering from the Lindenwald Bible School, Hamilton, Ohio, \$64.02. Apportionment, \$35.—Carlisle Law, Treasurer.

Enclosed please find our whole apportionment. This is larger than last year's offering.—Miss Margaret Ford, Rich Station, Ky.

Our Children's Day was a fine success. We shall send you \$25 to support a bed in Nankin Christian Hospital.—C. C. Davis, Corydon, Ia.

Bachelor Creek, Wabash, Ind., reached apportionment, \$120. This school has made splendid offerings for many years.—T. E. Custer, Superintendent.

We are sending \$69, which is nearly three times our apportionment. We had one grand and glorious Children's Day.—G. B. Courtney, Chauncey, O.

Lufkin, Texas, made first Children's Day offering for Foreign Missions, amounting to \$36. The apportionment was \$5.—F. M. Brimberry, Superintendent.

We will reach our apportionment to apply on our Living-link. We had a delightful and profitable service.—Mrs. F. Fletcher, Niagara Falls, N. Y.

The East Sparta (Ohio) Bible School sends you an offering of \$66 for worldwide missions, an increase of 120 per cent over last year.—J. C. B. Stivers.

Our Children's Day exercises were given last night. About twelve hundred present. Offering, \$64.05.—Mary E. Hughes, Central Church, Huntington, W. Va.

High Street attendance Sunday, 1,283. Cash offering, \$600. Think will reach \$700.—Wm. Spanton, Superintendent, Akron, Ohio. (High Street Sunday-school.)

Children's Day a grand success. Nine hundred and thirty-six present; \$163.45 offering. This is our best yet. Had great service.—Chas. R. Oakley, Mansfield, O.

I am enclosing draft to cover offering yesterday—a whole hatfull, \$60.82—the best we have ever done. Everything moved off fine and we had a great time.—Baxter Waters, Lathrop, Mo.

Children's Day, June 1st, services at night; attendance, 425. Offering and birthday box, \$141. Splendid service. Children happy in their giving.—H. C. Connelly, Superintendent, Knoxville, Pa.

Offering, \$72.21. One thousand and four-tenths present. Sunday-school will have over \$100 for Foreign Missions. Had a beautiful program and a great day.—C. S. Brooks, Portsmouth, Ohio.

Had a large audience at our Children's Day exercises last evening. Our offering will be over \$100, the largest we have ever taken in the Bible School.—Charles E. Held, Third Church, Akron, Ohio.

I am very glad to let you know that Maxwell Street Sunday-school reached its apportionment and more, having been apportioned \$30 and raised \$36.—G. O. Thurman, Superintendent, Lexington, Ky.

Children's Day we had the largest Sunday-school and the largest Children's Day offering—\$127.24—in the history of the church, and we are feeling mighty good over it.—Lena E. Lewis, Third Church, Danville, Ill.

The Newport (Ky.) Sunday-school sent a larger Children's Day offering than ever before—\$125. It was secured with no effort by apportioning each class. The attendance averages only 150.—W. L. Glazier, Superintendent.

Passed apportionment. Will send \$55 next week. The combined church and Bible school offering will be a little better than our best year, that of 1911. We rejoice in the fellowship that is ours.—F. M. Lindenmeyer, Tallula, Ill.

I know you will be glad to learn that the First Church Bible School—old Allegheny—raised its full apportionment and will continue to support its Living-link on the foreign field.—Sam J. Reno, Jr., Superintendent, Pittsburgh, Pa.

I enclose the amount of our collection for Children's Day, \$165.63. This is a great collection for our school. In fact, it is almost a miracle how the children do it, but they have been at it so long it becomes a second nature to them. I am praying the offering this year will be the largest we ever had.—Wm. Orr, Clarinda, Iowa.

# AMONG OUR MISSIONARIES.

## Briefs from the Workers.

W. H. Hanna reports thirteen baptisms near Vigan, P. I.

"My first half-year in Japan has gone very rapidly and very happily."—Gretchen Garst, Akita, Japan.

O. F. Barcus, Shanghai, China, says, "I would not exchange my present position for any other place in the world."

"There was one conversion at the meeting last night. We are just beginning to reap a delayed harvest from the early sowing."—Melvin Menges, Matanzas, Cuba.

H. P. Shaw and wife, Turlock, Cal., have been reappointed missionaries to Shanghai, China. The physicians now pronounce Mrs. Shaw in good health.

Wm. R. Holder, Lotumbe, Africa, reports that there have been 1,158 baptisms this year, and that the total for the year will no doubt be at least 1,300 in the Congo.

A. F. Hensey reports forty-three baptisms at Bolenge, Africa, and thirty at Bobangi, an out-station on the Ubangi River. H. C. Hobgood reports 110 baptized at Lotumbe.

F. C. Buck, Luchowfu, China, says that the Day of Prayer requested by the President of the Chinese Republic was observed at Luchowfu and that local officials attended with due respect.

Frank Garrett, of Nankin, China, says: "You will be glad to know that the work

continues favorably in all lines. Recently there have been sixteen baptisms in the church, and there will be others soon."

J. C. Ogden, of Tibet, has been at the Battle Creek Sanitarium and has been subjected to an operation, which has proven successful, and is rapidly recovering. It is hoped he will soon be perfectly well again.

P. A. Davey and wife are having a delightful visit among friends in Australia. They are missionaries of the Foreign Society at Tokyo, Japan, and Brother Davey is supported by the Australian churches.

Miss Emma A. Lyon, who conducts our Girls' College in Nankin, China, says: "We were very happy to have nine girls baptized two weeks ago, and we have six more inquirers. We now have 113 girls in the school and a day school of half a day for women and girls, and a day school of thirty-two pupils at San Pei Leo, Nankin."

"Our annual convention is just over. It was marked by the most cordial and sympathetic spirit and the most sincere desire to help one another and to see things from the standpoint of each other that I have yet felt in any of our conventions. The union with the Christian Woman's Board of Missions on the field was practically complete, and I suppose will be the rule from now on. We are feeling the shortage of men very much. None of our stations are properly managed, and some are to go home on furlough on account of health soon. I do hope you will do your best to keep our numbers up."—G. W. Brown, Jubulpore, India.

## Letters from the Field.

### INDIA.

The work is going on at Damoh, India, very well. In a few days I am sending out four young men as teachers. We hope soon to send out several others as carpenters, blacksmiths, and servants. We are trying to enter into an agreement with the

Government whereby we can settle our boys on the present farm. The crops on the farm have been very good this year. Just now we are getting our threshing done. Owing to having settled so many boys this past year, the problem of working the farm is becoming acute. The most of our boys are quite small.—David Rioch.



## A BUSY MISSIONARY.

DR. G. W. BROWN.

We have finished the new press building, also one line of the dormitories is completed and occupied. We are at work on the foundation of the other line. We are also repairing the cottage on the property we purchased, and hope to put a fence around it.

If I were four men I could not do all I am asked to do. Here are some of the things: Give practically all my time to Bible revision for a year; spend all my time writing for the Tract Society; inaugurating a language study school for missionaries here; spend a lot of time on such inter-mission affairs as the Conference organized by John R. Mott, the Christian Endeavor Union, and the Sunday-school Union, etc. Then, here is the Bible College, the press, the literature of our mission, the evangelistic work, lectures now and then for the Young Men's Christian Association for educated Indians and for Europeans, calls for lectures at summer schools, and a host of other things. Now, what do you think would become of me if I were the only man left in the station?

Get the new men out as soon as you can, so that they can get started on the language.

*Jubbulpore, India, April 24, 1913.*

## HIGH SCHOOL NOTES, HARDA.

H. A. EICHER.

The records of the school year just closed show some interesting items of growth, and if we look back over several years the interest grows. By crowding the class rooms somewhat uncomfortably, we were able to bring up the average monthly enrollment to 222, an increase of forty-one over last year, though it did run as high as 249 during the year. Financially, the growth is even more interesting. During the year we received from the students as fees \$1,467.50, an increase of \$578, or sixty-five per cent, over last year. It is true that our expenses were greater, too, for I have strengthened the staff and increased the equipment to meet the growing needs and the Government requirements, yet instead of the high school's becoming a growing burden on the mission, the expense to the mission is growing less every year. Note a few statistics: During the year just closed the total cost to the mission, not including the salary of the missionary, was \$275.75, or \$97.37 less than

last year, and less than any year since the school was opened. The *total* expenses of the school last year were \$2,405, an *increase* of twenty-five per cent over the year before, while the cost to the mission was *decreased* by twenty-six per cent. The year before that the increase of total expenditure was three per cent over the preceding year, while the cost to the mission was decreased by fifty-one per cent. There is every reason to believe that this coming year will continue the good record. Were it not for the Government rule that the Government will not grant financial aid beyond the net cost to the mission, the school might be made self-supporting so far as the mission is concerned. By including the salary of the missionary in the Government reports we are able to keep the cost to the mission this low. Otherwise the Government would withdraw its aid of \$656 annually.

This year we sent up a class of twenty-eight for the University Matriculation examination, two more than last year, but it is not as strong a class, so we can not hope for such good results. However, we have a stronger class in training for next year. Two Christians have gone up this year.

*Harda, C. P., April 17, 1913.*

## A TALE OF CONVEYANCES.

MARY G. MCGAVRAN, M. D.

I have a friend who always said that when she grew rich enough she meant to have an "Instrument" and a "Conveyance."



This is to be about the conveyances of the Damoh Mission—one can not say buggies, for they aren't buggies or carriages or wagons. We will begin with the usual, common tonga of the country. It is characteristic of all tongas that they go to church and Sunday-school,

twice on Sunday, to prayer-meeting on Thursday evening—some of them to Christian Endeavor on Friday, and some to the women's meeting on Tuesday. Then, every week they carry us to one or the other of our homes, where we all have a happy dinner and visit together, followed by a little prayer circle in English—the only service we have in our own language. We talk over the work and needs, and then

bring them all to the great Father for His approval and blessing.

Then, there are hockey or cricket games, with tongas lined up along the road; trips into the jungle with guns or field glasses; picnic dinners out under the big, white moon as the nights get hot and the houses stifling. Many journeys are made to the little plot of land back in the jungle where rest our dead.

At first the haste with which one is laid to rest, in summer and winter, often at night, seemed hard to get used to.

We shall begin with Miss Clarke's tonga, because her oxen are very ancient and very stately and might be hurt at second place, although I must say they are not very anxious to keep first place on the road! Two big white zebus, with long horns and big humps, dewlaps that hang down a foot, and mild brown eyes—they are of a breed foreign to Damoh, and when the driver steals their food and they grow thin, he tells Miss Clarke that the water of Damoh does not agree with them. One of them is called Khilona ("Plaything"), but I am afraid both of them find that life is anything but a playtime for them. Morning and afternoon they take Miss Clarke to the city and through the narrow, winding streets, where sometimes the tonga knocks off the corner of a house and sometimes they have to stop altogether while she goes on through narrow ways to see

her women. Then the man lifts the yoke and they step aside, glad to graze on chance blades that sprout between the stones, or contentedly munch the hay from the box under the tonga seat. Later on Miss Clarke will come out to find them both lying down, with the driver asleep stretched full length near them. Very deliberately and with many long breaths each bows his neck for the yoke, and they are off to another zenana.

As Miss Clarke goes about the town some woman will see her, or a dozen children will shout, "Miss Sahib ain, Miss Sahib ain," and then the woman will say, "Come to my house and sing the songs," and so a new house is opened to the gospel message.

Day by day, month by month, year by year the story is told to the women of Damoh—and not only in the town. During plague time Miss Clarke went to villages all about Damoh for three months, and every winter she has visited many villages.

It's a good, wide tonga and long, too—wide enough and long enough for two missionary women to pass a fairly comfortable night in it outside some poor body's hut where the struggle for life is going on. The doctor has had many cat-naps in it during such times.

Then, there is the girls' school, with a pair of patient oxen almost filling up the narrow lane in front—forty little girls in



Tonga.



all stages of dress and wiggle. They wear so many bracelets, and I think just having bracelets makes one want to jingle them, and to do so one must move, and so these little ones are eternally on the move; but they are dear little girls, many of them wives, to be sure, but still just little girls. Miss Clarke enjoys her girls' school and loves her little girls.

You see two more white oxen in Mr. Alexander's tonga, much younger and with little experience as mission workers. But they have before them years of service, as have their owners, who are just fairly started on their lives as missionaries. Mrs. Alexander is the Padre Sahib's wife, and her duties are in many ways the same as those of the minister's wife at home—not the least of which is sharing her home on festive occasions with the homeless Miss Sahibs of the station, for which we thank her.

There are Christian homes full of little children and mothers so ignorant of what a baby needs. Christian families live all over and about the town, the most of them boys and girls from our orphanages who have settled here. Mrs. Alexander's white steeds are very often seen standing outside the Christian homes while she visits—helping with the little one's food, or cutting a small garment, praising a neat, clean house, or with tact and love chiding a careless housewife. Once a week they are to be seen at the church, a dozen children playing around the tonga while the oxen graze, and Mrs. Alexander has her Dorcas meeting with the women. Just now there are about thirty mothers and seventy children in Damoh. Of course all can not come, but all belong to the class. This year they have been taking a special Bible and zennana course prepared by the mission, which has been very helpful. There is sickness and death in our little community, too, and the sympathy and thoughtfulness of the minister's wife draws those in trouble very near to her.

The Juniors in the Sunday-school have reason to remember her for the bright, happy hours spent in their little room. Damoh is very new as a mission station, so the children are little tots—the first marriage in the orphanage wasn't more than ten years ago. There are several older families—Alfred's, the Head Master's; Yakub's, Kanhai's—but they have little children, too; all come in for their share of Mrs. Alexander's love and care.

Then, of an evening, little Florence, the

fair Alexander baby, goes out in state for her ride, pleased with the white oxen who trot along so quickly, shouting her greeting to man and beast.

Mr. Alexander goes to his work to the orphanage school, to the mission office, to the town school, protected from the blazing sun of summer and the equally insistent torrents of rain during the rainy season by the big, white top of the said bullock tonga, but there doesn't seem to be much need of writing about him. He just works in season and out of season, and rides in the tonga when he must.

The other two conveyances in Damoh are horse tongas and deserve a chapter all their own.

## JAPAN.

### A GREAT JAPANESE WOMAN.

MARY F. LEDIARD.

She does not appear in the public eye—few know her—but if to be great means the daily performance of one's duty conscientiously, then she



is great. She is no student of the Classics; indeed, she can scarcely read the Kana, the easiest Japanese syllabary, but she is a student of the Bible, and what is more, she puts into practice the truths she finds in that most wonderful of all books.

She is a widow and childless. By profession, a hair-dresser, going from house to house dressing the hair in the beautiful style the fair ones of Japan approve of. That is an art in itself. When one sees the thick black tresses of a Japanese maid, oiled and shining, and arranged in such elaborate loops and curves, it seems a coiffure to be greatly admired and more greatly to be wondered at. Because of this difficulty of arrangement, a hair-dresser is more of a necessity than a luxury, and the artist goes from house to house, or her patrons come to her. During this beautifying process the gossip of the neighborhood is related, and the hair-dresser becomes a gossip-monger as she goes on her rounds.

This particular hair-dresser, as I said before, being a widow and childless, had many weary hours when she had nothing to do, and nothing to which she might

look forward. She was getting old, and her loneliness here was not to be compared with the loneliness of her thoughts concerning the future life. We can not realize the awfulness of that loneliness because of the brightness and joy in our thought of an eternity spent in the presence of our Father and his Son.

Now, it chanced that in the district where this hair-dresser lived the Christian workers in two schools—Drake College and the Margaret K. Long Girls' School—decided to have a series of special evangelistic services. One night the young people going to these meetings were singing hymns and seemed to be happy. The hair-dresser wondered at their happiness and decided to follow them. So she, too, came to the Christian meeting. With what result? As soon as she heard the story of Jesus and his love she believed. Christ offered to her just the things she needed most, and she accepted without a moment's delay. But for her it was not all "take" and no "give" in return. She appeared at meeting the next night with an old friend of hers, and great was her surprise when this friend doubted and did not believe. Her surprise turned to anger and almost despair because of this continued doubt, and only did she become at all patient when one of our Bible girls spoke to her of how long and patiently God waits for us, his children, to come back and believe on him. So, though she could not understand such unbelief, she began patiently to

teach her friend of the Savior. And now, instead of scattering gossip among her patrons, she preaches the gospel. Instead of long, lonely hours here, she goes about doing good, and attends the services, giving of her time and her means. Instead of loneliness, her thoughts of the future are joyous for she sees "the many mansions."

Is she a great woman? Not as the world counts, but as Christ counts greatness, for did he not accept the widow's mite and value it above the gifts of the Pharisees?

*Tokyo, Japan.*

## AFRICA.

I am to go down to Lotumbe to aid the brethren at the time when their evangelists come in from the outposts. After the evangelists go out again I will return to Longa just in time for the incoming of the evangelists here. The brethren at Lotumbe are doing extra well for the time they have been in the Congo, and also much of the time they have been by themselves and away from any of the older workers who could teach them the language and mission ways. We shall be very glad when Mr. and Mrs. Hedges arrive. It is the choice of the Field Committee that Mr. Hedges go to Lotumbe until Mr. Smith returns. This year has been a red letter year for the Congo Mis-



AKITA LOYAL TEMPERANCE LEAGUE.—Miss Saito, center back row, is the leader. The league won the banner in July, 1912, for most successful work for the year.



sion. The number of baptisms for the year will exceed last year, as well as the offerings from the churches. While Longa has in no sense gone ahead by leaps and bounds like the other stations, yet the reports will show progress both in the number of baptisms and especially in the gifts of the Christians.—R. Ray Eldred, Longa, Africa.

### A THRILLING LETTER FROM THE CONGO.

W. R. HOLDER.

The old, old story is penetrating the darkness of new fields and causing ever-increasing numbers to seek for a more perfect knowledge of Him who is the Life and Light of the world. We have not heard of the baptisms at the other stations for this last quarter of the year, but to our knowledge there have been 1,158 baptisms this year, and we are pretty sure there will be over 1,300 when the other stations are heard from.

The longer we remain here the more plainly we see the hand of God working powerfully among these people that have so long been trodden under foot. The enthusiasm and grandeur of such a work thrills us, and we envy no man his position from the newly inaugurated down. All we ask is a continuation of what we have, namely, our health, the prayers and support of the home churches in ever-increas-

ing fervency and liberality, and cheering news of the triumphs of Jesus Christ in the other harvest fields.

*Lotumbe, Africa, March 23, 1913.*

### TENTH ANNIVERSARY AT BOLENGE.

A. F. HENSEY.

The fifth day of March marked the tenth anniversary of the organization of the Church of Christ worshipping at Bolenge. Naturally I refer to the present church. The Baptists organized a church here in 1891, but it did not long abide. Then, on March 5, 1903, under the oversight of E. E. Faris, Dr. Layton, and R. Ray Eldred, twenty-four Christians united to form a Church of Christ here. Four members of that former church and four of the charter members of the present church abide with us until this day.

The growth of the church in numbers and in liberality has been manifest from the beginning. The first year thirty-four were baptized, and those new-born children of the Kingdom gave 5,035 brass rods for the spread of the gospel, while they themselves strove to make known that glad news. The past year 443 were baptized, making a total of 1,862 who have been buried with their Lord during the decade. The present membership numbers 1,405.

These large numbers have been won largely as a result of the eloquent con-



Lonjataka, Chief of Monieka, Africa, and a group of his sub-chiefs. He stands in the center, with the sash and the sheath-knife. Dr. Jaggard and wife are missionaries at Monieka. The old chief is very friendly to the work.

secration of the native evangelists. In danger and in peace, to hostile foes and to welcoming friends they have proclaimed the Christ as the sole Savior of men, and His presence has gone with them to every tiny hamlet far and near.

Not only have so many been baptized here, but a large number from this church have gone to help found the three churches at Longa, Lotumbe, and Monieka, whose combined membership is now over 1,600.

Many changes have these years wrought. The hand of death has been busy, and many who counted His church first in thought and service have entered into the life that is life indeed. Crippled Joseph, Ikoko the silver-tongued, chiefly Bombanza, helpful Bonkonji, saintly Is'ea Mboyo, Biluke the victorious,—what a roll-call that will be when the Book of Life is opened!

This anniversary finds some problems yet unsolved, and the Church still with "growing pains." However, we are trying to keep ever before their eyes the twin ideals of self-support and self-government, knowing that in the realization of these, all minor problems will solve themselves. As a step toward self-government they now have two elders and ten deacons, to whom others will be added as the Holy Spirit demonstrates their fitness. Toward self-support they have given (exclusive of that given by the missionaries) over \$478 in the past year, and sixty evangelists are supported.

In Bolenge the old leaf huts are a thing of the past, save for the straggling remnant of heathen who remain. Nakedness has become shameful, and nicely dressed people gather on the Lord's Day to listen to the Word of God. Not yet are they all we would have them be. On the contrary, despite the years of teaching and in spite of a decade of Christian service, some of the old ideas cling to many, so that to us who know them best they are but "children older grown." But we know also their life of other days, as you who read never can know it, so that we recognize that this anniversary marks real spiritual progress. The passing years are teaching us that we work always "at the roots of life," where advance is measured not by leaps and bounds, but by inches; so we await in patience the day when these children shall be fuller grown.

From the 5th to the 9th of March special services were held in commemoration of this anniversary. The few charter members were honored, and in turn spoke to

those of these later days of the first days of passionate love and loyalty. Beloved missionaries, now in the homeland, were remembered in gratitude. And very tenderly the names of those who have gone up higher were mentioned. But when the last word had been said, we all felt like crying, "Not unto us, but unto Him be the glory." In homes of dark discouragement He has made the heart to sing with joy; He has touched the faltering lips, and filled with power the message of His wondrous gospel. The victory is all His. Hail to the conquering Christ!

*Bolenge, Africa.*

## PHILIPPINES.

The Word is preached every morning in our dispensary in the hospital. Bible quotations adorn the walls, and Bibles and other literature suitable to the patients are ready at hand all the time. We are training nurses who will go back after graduation among their own people to carry the double message of healing to the body and to the soul. It is becoming very apparent to me that it is not so much what we do ourselves as it is what we do to train the native to do for himself and for the benefit of his countrymen. Missionaries must learn to present the gospel in a larger sense. We need to be trainers of men as well as fishers of men. The ideals of the people need to be raised. They need Christ in their lives. While we must lift Christ before them, we can not live Christ for them. We must train leaders among them to point the way to their own people. The native worker is a great force. I feel sometimes that we neglect him in our efforts to do the work ourselves.—Dr. L. B. Kline, Manila, P. I.

We are glad to report that the work is moving forward. Last week we had a splendid semi-annual convention in one of the far-away churches. There were fifty delegates present. The churches raised \$21.50 for preaching and chapel building. It looks as though we would begin with about ten students in the new Bible College this year. These will take regular ministerial work. We look for some thirty other students in the dormitory. In one of the churches there have been thirteen additions recently by confession and baptism. The elder of that church is donating part of his lot for a chapel and will give



most of the material for a provisional house of worship.—W. H. Hanna, Vigan, P. I.

### AN IMPORTANT DEDICATION.

C. L. PICKETT, M. D.

I have not time for much of a letter, but I want to say that we are at last in our new hospital and have seven in-patients to start with. We held our dedicatory services last Friday, March 28th. A good number of people were present and everybody seemed well pleased, both with the program and the hospital. Addresses were made by the Governor of the Province and the mayor of the city, the independent press of Laoag, W. H. Hanna, and myself, while a number of others spoke words of congratulation. All the work is not quite completed on the hospital, but we are trying to be patient. We did not feel that we could wait longer, as summer vacations are upon us and a number whom we wanted would soon be away. We were somewhat disappointed in the amount of money pledged by the people for the vari-

ous things needed about the hospital, but a number of people said they would do something.

Our medical records show for the month 1,372 treatments, twenty-nine minor and five major operations, five outside towns visited, and twenty-two professional visits made to the homes of the sick.

There were thirty-three conversions in the station during the month. Miss Siegfried has probably told you about the institute which closed the first week of the month. The second week of this month we had our semi-annual native convention, which was the best yet. The reports of the churches showed commendable growth and interest in the things pertaining to the Kingdom.

I neglected to say that Miss Siegfried is living in the hospital and we have rented a building right across the street, so we are handy to the work.

In the finishing up of things there are many items that we could not calculate in advance.

*Laoag, P. I., April 1, 1913.*



WORKERS IN THE NEW HOSPITAL

At Vigan, Philippine Islands. Dr. L. B. Kline and wife are in charge. They went out from Houston, Texas. They are standing in the rear. The church at Houston supports Dr. Kline. Dr. and Mrs. Kline have been there only a short time. The work has developed rapidly under their direction. These bright young nurses and workers are a source of great comfort and help to the missionaries.

## CHINA.

Twelve of the girls from Miss Lyon's school were baptized this morning. I was sitting by Dr. Macklin, and he remarked that there is a great movement toward Christianity now. This certainly seems to be true. The schools are full. The middle school is absolutely full, not a vacant place. Yesterday I was down to the South Gate, at a celebration of the fifth anniversary of the founding of the school in connection with our chapel there. This is entirely in charge of the Chinese Christians. The enrollment is now over a hundred.—Guy W. Sarvis, Nankin, China.

## REPORT FROM LUCHOWFU.

F. C. BUCK.

Probably the most important matter of interest in my work of the past year was the opening of the East Gate Chapel to services, after the addition of a new part that is larger than the original part.

It was during the month of July last, and very hot weather, at the time of the Chinese Convention. During that meeting and after it for a week services were conducted every night, and the house, enlarged as it was, was not able to seat or even to hold all the people that came. The house was thronged, and then there opened up a vision of work that may be done at this place. Messrs. Chen and Ko both stayed after the convention for additional meetings to gather up the results of the hearings they had had before.

About the middle of July we closed school, and at the close four pupils who have been in our school since it opened were given diplomas of graduation from the small school. But these were overdue, and these same pupils at the end of another year and a half will be ready for the university if they choose to go there.

The school at Sanho has grown steadily, last year having had an increase of fifty per cent in attendance, and the school in general took on greater life. The one thing that has hindered it most is the fact that the buildings are altogether inadequate, for which I trust this convention will make ample provision. The school seems to have won the confidence of all the people, and hopes for the new year were bright at closing of last year. This confidence of the people there in our school was specially shown in the fact that the teacher of Chinese, who had been there since the school started, having dismissed himself a

month before the year was out, tried his best to break up the school by talking to the pupils privately, and even promising help to some if they would go to another school. But their confidence in the school was unshaken, and his going proved a good thing, for this year there are fifty-five pupils there and only two teachers to teach them. They have urgently asked for a third, being themselves unable to do all the work. I have been unable thus far to get a third teacher.

In the fall I started out two colporters in those directions from the city in which we have done nothing as yet. One of these was financed by the British Bible Society, and one I kept for a period of two months—till he became substitute teacher at Sanho, and, being a fine fellow, he is the man for the place.

The results of the work as they reported it to me and brought me names of different individuals interested in different places, has proved to me to be a thing that we need here in much more extensive form. The one man who is now out is a very modest fellow and will sow seed that will grow for future results. There have been about three thousand portions of Scripture put out in this way, in places that none of us have ever done any work since I have been here. One of these I went to with them when they first began, and it seemed open and ready for a free and successful start in an entirely new work. This place is only thirty-five li from the city, and should have a chapel and school—they are ready for it. Hundreds come to the place for markets.

There is one teacher less, but I am



Quarterly Conference of Christian preachers and workers of Luchowfu District, held at Liang Yuen, China, January, 1913. Missionary G. B. Baird is in the center.



doing regular work there, taking all but the beginning class, in English; also physiology, Bible for the advanced class, and grammar and composition work. I am teaching drawing and penmanship.

The preaching at the East Gate Chapel has gone on steadily with but few interruptions for the past year, and there has been a marked interest and a good attendance all the time when the weather has been fit. I think I can see a real advance in the ability of the audience to sit through a sermon. The phonograph and a little work with a new picture reflecting machine has helped to draw the people often.

Mr. Han has started a Bible study class and also a boys' class, both of which were discontinued, but which will be tried again and again till they stick.

The work at Sanho has not had much attention the last year for the evangelist was at Bible college, but he is back, and Mr. Han, returning from a recent meeting there; reported a class for Bible study and a number that are interested in the church. He had big audiences, and said that the best people of the place came to hear him speak.

There are now four people there who want to be baptized, the first fruits of the work that has been carried on there now for several years. These four will be baptized in a few weeks.

The effect of our work in Sanho is best seen in the students that attend our school and in the way they are affected by the Bible teaching they daily receive. They lead in prayer and see their duty, but their parents in some cases stand in the way, for they say "they have to worship their ancestors and that is to sin against God."

Sanho, that wanted to throw rocks at and even threatened to kill the men that went there to begin the work, will one day be one of the crowning features of the work in Hofei. There should be a resident missionary there, for the objection is made that one can not from this place at Luchowfu properly look after the work there. This is true.

*Luchowfu, China, April 18, 1913.*

A GOOD WORD FROM DR. E. I. OSGOOD.

"To-day I baptized my two boys, and W. R. Hunt baptized his youngest boy. It was not in the midst of any meeting, but they came on their own account and asked to be baptized. Living in the midst of

so much evil, it makes one's heart very happy to have the boys thus show their growth in Christ.

The evangelistic work is being pushed hard. It is being advanced in a little different way than formerly. If you will study the annual reports you will see that the number of baptisms is increasing year by year, but the days have come when wide traveling by the missionary in this section is largely closed. Henceforth this work will be done by the Chinese evangelist. You have asked us to raise up and send out Chinese men. You have taught us that the Chinese must evangelize China, and that is what is being done. We are not doing so much itinerating across the country, but we are busy reaping the fruit of what has been done.

This past winter the foreign teachers held a series of meetings in the University of Nankin, and eighty conversions followed. There are ninety young men studying for the ministry in the Bible College in Nankin, and nearly half of them are well-educated young men from our schools. The others are men who have come up through the work of the churches. These young men are going out into these districts and build up churches in all these small centers.

It is easy enough out here to bring a great body of men and women to baptism, but it is a superhuman task to build them up in Christ Jesus after they have been baptized. That is the work we are having to do, and it is only by doing it that we can establish the Church of Christ in China. The church must be educated. We must have teachers and doctors and preachers. We foreigners can not do this work. The Chinese must do it, and they are doing it.

Now, let me tell you something more so that you will not think that conversions are the only fruits worth counting. For many years this district has had an organized robber band whose membership has permeated every strata of society. Every man stood in fear of his neighbor. No one had any confidence in any one else. One leader lived in the city who enlisted recruits. These recruits did the robbing and thieving. When they got into trouble with the authorities the leaders would do all they could to help the followers out of the trouble. The followers, of course, gave "tips"—sums of money—each year to their leaders. The people dared not make complaint against these



leaders for fear of the vengeance that might be wreaked upon them. They just endured and suffered on.

A month ago this great band planned and carried out an attack on this city. They broke into the gate and looted the yamen and let out all the prisoners. It was their day of downfall. Since then they have been hunted out of the district, many executed, and the leaders all outlawed and their property confiscated. It is a day of opportunity for the better people in Chuchow. Evil has been driven out.

For the last ten days we have been working with the leading men of the city and yesterday they met at the Tisdale Hospital (our Christian hospital) and formed a Good Citizenship League. You know what that means in America, and we are planning to have it mean the same in this city. One of the most favorable things about the meeting was the discussion about their own morals. Their greatest difficulty is gambling. They do it much for the same reason that so many people play cards and dance, they want some amusement, and this was all they had. They knew it was wrong, but they could not sit with folded hands and wriggle their thumbs. I said to let the question alone for the present. Later we could discuss it on its own merits and perhaps substitute other things, as the Young Men's Christian Association have done, but

when these men got together and looked the thing squarely in the face, they said, "We will cut it out if we are going to make a new Chuchow. The people will follow our lead, and we can not afford to lead them astray," and mind you these were not Christians. One man said, "I will finance any expense that may be incurred." Another said he would work on daily bulletins or posters to stir up the city. We are planning to have weekly meetings with discussions, lectures, notes to papers, reading rooms, athletic fields, and a general educating of the people for the uplift of the city. We are going to get a dozen men who will stand back of the whole scheme.

This winter I have been lecturing on hygiene and sanitation. I have given nearly forty lectures at various places, of course beginning here in Chuchow. China needs it bad enough, and now is the time they are willing to listen and soon to act. Then we talked of school efficiency, market places, children's playgrounds, better streets and roads, and a chance for everybody to earn his bread and butter, or, in this country, rice and beancurds. God is blessing us wonderfully in all this work, and it is as great an evangelizing work as has ever been done in this district. Through just such means we are going to lead these men and their families to Christ.

*Chuchow, China.*



Boys' Day-School, Nankin, China, conducted by Missionaries of Foreign Society.



## SELF-SUPPORT IN CHINESE CHURCHES.

W. REMFRY HUNT.

We have accomplished something when we make the Chinese realize that the evangelization of their millions of peoples must eventually be done by themselves. It is indeed wonderful how this vision is being realized. It has taken hard and sacrificial service to break up the frigid zone of heathenism, shake it out of its dreams, waken it into open-eyed surprises, and lead it to the light of a new morning. One of the most encouraging signs of the times is the growing sense of leadership and initiative which is being developed in the Chinese Christian Church. We have encouraged this ever since we commenced work in Chuchow. It is slowly bearing fruit, and the signs are as welcome as a breeze from the ocean.

Some fifteen years since we were walking with the now sainted Edwin P. Hearn-den in the villages near Chuchow. It was hard toil in those pioneer days. Stones and threats and evil reports were all the time about us. A boy belonging to a well-to-do farmer family pelted us with mud, and the villagers looked heedlessly on, as if he were doing them good service. Yesterday this same boy, now a developed, active disciple of Christ, presented us with a piece of land large enough to build on it a church, school, and manse. We accepted it with the written deed of gift deeded to the Foreign Christian Missionary Society. Mr. Chang—this former youngster—is the leader of the little church in Mao Tsao ling, and will later enter the Bible College in Nanking and give his life to the ministry. He gives promise of becoming a bright and original apostle.

Sixteen years since the now sainted Albert F. H. Saw and the writer were preaching at the market fair at the East Gate of Chuchow. The story-teller evangelist was preaching. A man came up wildly and struck Shi on the mouth and spit in his face. Shi struggled with his old passion to retaliate, won his Waterloo, and let the spittle dry on his face in the burning sun! It spoke volumes, and is speaking yet. The assailant went away in chagrin, with the curses of the heathen crowd. A few days ago we dedicated the first self-supporting preaching hall on that same street. The believers in Chuchow carry on this work.

We recently presented a communion service to Mr. Wei, who is a Christian farmer

in the second river village in Chuchow District. This is a church in a house. The farmers and villagers meet each Lord's day and break bread and take the cup in memorial of their newly-found Savior and Lord. Their prayers are sacred breathings, and their gifts would put to shame much of our mere nominal offerings *which are not all sacrifices*. There is a thrill of joy in this service which no other career knows.

*Chuchow, China.*

## AN IMPORTANT FIELD.

ORVILLE F. BARCUS.

My first trip to the island of Tsungming.—Do you know where that island is situated? Just look at a map of China, and put your pencil on the largest island in the great estuary of Yangtsekiang—that's the place. Its population? Over a million souls. Do they want the gospel? Listen to this: On our way back from Tsungming there was a small crowd of Chinese, belonging to the scholarly class and residents of the island, in the cabin discussing present-day Chinese topics: opium, politics, religion, etc. When the discussion had become somewhat lax, one of the foremost speakers—a fine looking, scholarly, young Chinese gentleman—came around to me and asked me in English how long I had been in China. I told him about five months. He said, "You speak Chinese well,"—and I had n't spoken a Chinese word in his hearing! Mr. Ware asked him where he had learned English. He said, "In Japan, about five years ago." He asked Mr. Ware why we did not establish a church on Tsungming. And I wondered then, Why do n't we? For years and years Mr. Ware has been sowing seed in this great field, but why do n't we have a church there? Just think of it—over a million people without a shepherd; no Christian schools; only forty miles from Shanghai; hundreds of wealthy, retired officials, merchants, and scholars; beautiful island it is! Why is it, I wonder, that we haven't a Church there? We have first choice; why don't we take it?

For an answer to such a momentous question, and in response to an urgent call that came only yesterday from that great field, I, with two of our evangelists, leave to-night for Tsungming. They are calling us, and I want to see if it is God's will that we should "go in and possess the land."

*Shanghai, China.*